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LITERATURE.

Psalms of the Pharisees, commonly called the Psalms of Solomon. Edited, with Introduction, Translation, and Notes, by Herbert Edward Ryle and Montague Rhodes James. (Cambridge : University Press.)

THE syndics of the Cambridge University Press deserve to be congratulated on the publication of this book. Hitherto the Psalms bearing the name of Solomon have been but little known in this country; yet to the student of the religious history of Israel they are of great importance, forming a link between the Old Testament and the New, and preceding the Christian era by only a short interval. In the present work the Greek text, newly revised, moreover, from all the MSS., is published for the first time in England. Of the two scholars whose names appear on the title, the first is Hulsean Professor of Divinity at Cambridge, and the second is Fellow and Divinity Lecturer of King's College.

As to the date of the Psalms of Solomon, Messrs. Ryle and James assent to the opinion, now commonly accepted, which places their composition generally at or about the dates of certain events in the history of Pompey, as there are allusions scarcely to be mistaken to circumstances connected with his invasion of Judea in B.C. 63, and his death in B.C. 48. When Pompey appears on the scene the princes Hyrcanus II. and Aristobulus II. are at war; Hyrcanus opens the gates of Jerusalem to the Roman commander, who finds the city prepared and adorned to receive him, and "he enters in as a father entereth into his sons' house, in peace" (viii. 19, 20). But the party of Aristobulus, occupying the stronghold of the Temple, make a determined resistance. Pompey, accordingly, brings the battering-ram to bear on the walls (ii. 1), and eventually succeeds in effecting a breach. Then the sacred enclosure was defiled by Gentile feet (ii. 2), and the blood of the inhabitants of Jerusalem poured out as unclean water (viii. 23). Further, though there are possibly some slight touches of poetical exaggeration in the passage, yet that Pompey's death in B.C. 48 is described seems sufficiently obvious when we read of the body pierced in Egypt, and contemptuously left to the buffeting of the waves, with none to bury it (ii. 30, 31). Noteworthy also, as tending to fix the date of the seventeenth Psalm—a psalm which is especially important on account of the Messianic prophecy it contains—is the allusion to the sending of Aristobulus and his family to Rome, to

adorn Pompey's triumph: "In his wrath he sent them away even to the West. And the princes of the land he devoted to mocking, and spared them not" (xvii. 14).

To the question, Is the Greek text of these Psalms the original or a translation? the answer to be given is not perhaps quite so decisive as that respecting the time of their origin. But, though the high authority of Hilgenfeld is in favour of a Greek original, modern scholarship seems to incline towards the conclusion that they were written in Hebrew. This hypothesis affords a reasonable explanation of some very obscure passages, as, for example, ii. 29. As Messrs. Ryle and James observe, if the authorship of these Psalms is to be ascribed to a Pharisee, or Pharisees, residing in Jerusalem, the hypothesis of a Hebrew original naturally suggests itself. A collection of Psalms breathing hostility to the Hellenising Sadducees, and modelled after the pattern of the national Psalter, would be, in all probability, composed in Hebrew, and not in Greek or Aramaic.

For fuller evidence as to the Pharisaic origin of these Psalms the reader must be referred to the work under review. Two or three points only can be here indicated. The "righteousness" portrayed is "the righteousness of the Pharisees"—the δικαιοσύνη προσταγμάτων, xiv. 1. It consisted in great measure of deeds which carried out the rules, or avoided the violation of the ceremonial law. Thus:

"The righteous man maketh inquisition continually in his own house to the end that he may put away iniquity. With his trespass offering he maketh atonement for that wherein he erreth unwittingly, and with fasting he afflicteth his soul" (iii. 8, 9).

Another matter of great interest is the contrast between the doctrines of the Pharisees and Sadducees concerning predestination and free will. This contrast, if we trust Josephus (*Ant.* xviii. 1, § 2)—and his testimony in this respect seems to me credible—we must refer to the contact of Greek thought with Judaism; a contact, of which, in my judgment, the first conspicuous monument is the Book of Ecclesiastes. It would appear that the Pharisees were involved in the same difficulty as the Stoics with respect to the reconciliation of predestination with moral responsibility. In one place Josephus tells us (*Bell. Jud.* ii. 8, § 14) that "the Pharisees ascribe all things to Fate and God," yet elsewhere (*Ant.* xiii. 5, § 9) that, according to their doctrine, it rests in the power of man to perform or not to perform some actions. On the other hand, the Sadducees, like the Epicureans, maintained the perfect freedom of the will, and refused altogether to recognise Fate or predestination. Now there is in these Psalms a verse (ix. 7) the translation and interpretation of which may reasonably go far towards making us accept or reject the theory of the Pharisaic origin. Curiously enough, Messrs. Ryle and James give one view in their translation, and another in an appended note. This is the verse according to the translation:

"O God, our works are in our choice, yea in the power of our own soul: to do either right-

eousness or iniquity in the works of our hands."

Hitzig, taking a similar view of the passage, maintained that the Psalms were not Pharisaic, but Sadducean. But in the note the present editors pronounce in favour of the following interpretation, as probably true: "Our deeds are in the choice (of God), and at the same time we have power," &c. The Greek text, as translated, is: Οὐ δέδει, τὰ ἔργα ἡμῶν ἐν εἰλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν, τοῦ ποιῆσαι, κ.τ.λ.

The interpretation is based on a text differing merely in the absence of the *iota subscript* beneath the final letter of ἐξουσίᾳ. Authority is cited in favour of this reading, but, apart from any authority, there need be little difficulty in allowing the change. It is pointed out with much force that ἐξουσίᾳ is used in one other passage in these Psalms (xviii. 6), and seven times in the New Testament, but always of God's choice, not man's.

The remark also is very pertinent, that "four of the seven passages are in the Epistle to the Romans, the work of one who had been a Pharisee of the Pharisees, and whose evidence is therefore of importance in this connexion."

And as to the contradiction involved, our authors observe

"that in *Pirke Abot* iii. 24 (ed. Taylor, p. 73), we have the same paradox very similarly expressed. 'Everything is foreseen; and free-will is given. And the world is judged by grace; and everything is according to work.'

I doubt, however, the probability of the sense being that God chooses the deeds of men. I should rather take the words in question (ἐν ἐξουσίᾳ), in agreement with the New Testament usage, as referring to the election of persons, and as meaning "in accordance with our election"—a sense which, grammatically, would be quite tenable. The seventeenth and eighteenth verses tell of the choice of the seed of Abraham above all nations, and of God's unceasing purpose towards his people. At the eighteenth verse, Messrs. Ryle and James have taken the liberty of departing from the Greek (οὐ καταπάσχει εἰς τὸν αἰώνα), and of giving a translation which is, I venture to think, indefensible, "and thou wilt abide (among us) for ever." They say, however,

"the reading of all the MSS. can only bear one meaning. Thou wilt not desist for ever—desist, that is, from setting thy name upon us, or from choosing us."

Whether we like the doctrine or not is a distinct question; but this psalm seems to contain a presage of St. Paul's great argument in the eighth and ninth chapters of the Romans. Rom. viii. 30 may be regarded almost as an expansion of the words just discussed.

It need not be in any way asserted that the Jews derived from Greek sources either the doctrine of a future life or that of the resurrection; but there are strong reasons for recognising Greek influence on both the language and the thought of Jewish and even Christian eschatology. So great indeed was this influence that we find in the New Testament such philosophical terms as παλιγγενεσία (Matt. xix. 28) and διποκατάστασις,

words used no doubt to express ideas to some extent different, but which must not be regarded as having lost entirely their old meaning. The last of these words is found in Acts iii. 21 ("the times of restoration of all things," R.V.)—a place which has puzzled the commentators, but which becomes more intelligible when brought into relation with the doctrine of the cycles, and the restoring or bringing back again in due order in the next cycle all things which have happened in this. And though there was some difference of belief among the Stoics, it may be regarded as the more orthodox opinion that the souls of the good and virtuous would survive in a state of happiness till the end of the cycle—an existence which might well be called *alōwos*—while the souls of the wicked would endure only for a shorter time in punishment, and would then perish. This accords entirely with the teaching of Ps. Sol. xiii. 9, 10: "The life of the righteous is for ever (*eīs tōv alōwra*). But sinners shall be taken away into destruction; and the memorial of them shall no more be found." And it can scarcely be alleged that there is any discrepancy when it is said (xiv. 6), "Their inheritance is Hades, and darkness and destruction: and they shall not be found in the day of mercy for the righteous." On iii. 13, our authors observe:

"This passage and the whole context contemplate the annihilation of the 'sinner.' For him there is no hope, no mercy, now or hereafter. . . . Our psalmist nowhere favours the view that any existence worthy of the name awaited the 'sinner.'"

Elsewhere, with some inconsistency, resulting perhaps from the dual authorship, Messrs. Ryle and James say:

"The future condition of the wicked is stated in terms which leave the reader in doubt whether a doctrine of annihilation is intended."

This last remark might perhaps be made with regard to the teaching of the New Testament, where, however, we find expressions agreeing, in form at least, with the doctrine of the Stoics, such as *ἀπόλλυμι*, *ἀπώλεια*, *ἀλεθρος*. As to the difference between the belief of the Pharisees and that of the Sadducees, cf. Acts xxiii. 6-8, Matt. xxii. 23, &c.

But the Psalter of Solomon derives its greatest interest and importance from the Messianic prophecy contained in Psalms xvii. and xviii. And here comes before us the question as to the true import of *χριστὸς κίριος* (xvii. 36). In treating this question it is perhaps scarcely possible to put entirely aside all prepossession and prejudice, though it is exceedingly important that the documentary evidence should be dealt with in a purely scientific spirit, without reference to what may or may not be otherwise objectively true. Messrs. Ryle and James say—

"The Messiah of this Psalm is not divine. Divinely appointed, divinely raised up, endowed with divine gifts he is; but he is nothing more than man. Neither of supernatural birth nor of pre-existence in the bosom of God or among the angels of God do we find any trace. If he is called Lord (xvii. 36), the word is only used of him as it might be of an earthly lord. However high the conception of his moral character

and spiritual qualifications, he is man, and man only."

This is sufficiently definite and categorical; but, on the *ἐν ἀνάστηται χριστῷ αὐτῷ* of xviii. 6, which is translated "when he shall bring back his anointed,"^{*} there is a somewhat more hesitating utterance. This "bringing again" might be taken, it is said, to indicate a belief on the part of the writer in a doctrine which we know to have been anterior to his time—the pre-existence of the Messiah. "The Messianic ideas of the xvii. Psalm, however, show no trace of any mystical doctrine of the kind, if we except the difficult phrase *χριστὸς κίριος*."

Of this word *κίριος* (xvii. 36) it is said by Messrs. Ryle and James that "of course" it does not represent Jehovah. I fail to recognise the necessary inference. Prof. Robertson Smith, in his article "Messiah" in the *Encyclopaedia Britannica*, observes:

"The great Judean prophets of the eighth century connect the salvation of Israel with the rise of a Davidic king, full of Jehovah's Spirit, in whom all the energies of Jehovah's transcendental kingship are, as it were, incarnate. . . . This conception, however, is not one of the constant elements of prophecy; and the later prophecies of Isaiah take a different shape, looking for the decisive interposition of Jehovah . . . without the instrumentality of a kingly deliverer."

Under these circumstances—and apart altogether from other considerations—it is not very difficult to understand how "Jehovah" itself might be in time regarded as a Messianic name, especially when these glorious predictions (Isa. xl.-lxvi.), not having been fulfilled on the return from the Captivity, were thrown forward and connected with the Messiah's advent. And it is worthy of notice that in the verses immediately preceding Ps. Sol. xvii. 36 there are conspicuous references to passages in the later Isaiah, in the description of the Messiah's transcendent glory.

The assertion, which has been repeatedly made, that for *χριστὸς κίριος* we ought to read *χριστὸς κύριος* is, to a certain extent, met by the fact that the former expression is found in the LXX. translation of Lamentations iv. 20, concerning which Messrs. Ryle and James observe that, though it occurs here by mistake, yet the "mistake points to the currency of the expression." Of much greater importance is the occurrence of the same expression in Luke ii. 11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord (*χριστὸς κίριος*)."^{*} Messrs. Ryle and James remark on the interesting "similarity in phraseology between our Psalms and 'the Songs' in Luke i., ii." But, as may be seen from comparing with a Greek concordance to the New Testament the "Index Verborum in Psalmis Salomonis" which Messrs. Ryle and James supply, the similarity goes a good way beyond the first and second chapters of Luke, and may be said not only to include the Gospel of Luke and the Acts, but generally to be co-

extensive with the influence of Paulinism. Certainly, thus tested, the relation of the Psalms of Solomon to the first and second Gospels appears much less close. The suggestion thus emerges, that these Psalms give evidence of the pre-existing influences which, to a great extent at least, moulded Paulinism, and formed its cradle. From this point of view there is little difficulty in understanding the use of *κύριος* as a pre-eminent divine name in Ps. Sol. xvii. 36. The Pauline doctrine with respect to this name as a Messianic title is shown not only by what is said in Phil. ii. 9-11, of the "granting" of "the name which is above every name" as a mark of surpassing exaltation—language which, coming from a Jew and a Pharisee like St. Paul, could have but one meaning—but also by various other quotations and allusions. It is worthy of notice, too, in connexion with what is said above, that the passage in the Philippians contains a quotation from Isa. xlv. 23.^{*}

On the supposition of a Hebrew original, to reproduce that original from the translation is not an easy matter. In Ps. Sol. xvii. 14, *ἐν ὅργῳ καὶ λόγῳ αὐτῷ* is pretty evidently wrong. It is an ingenious conjecture of Messrs. Ryle and James that an original reading *יְהוָה* had been by an easy error changed into *יְבָרֶךְ* "his beauty." But, as a matter of fact, the phrase employed in the Biblical books is בְּרוּךְ יְהוָה; the dual not being used in this connexion. Then, in the account given of *καὶ σωτελεοθήσονται*, ii. 26, there appears to be, to say the least of it, some haziness about the force of the Vau conversive. But, notwithstanding these or other faults, the work is a valuable contribution to English biblical and theological literature.

THOMAS TYLER.

The Poetical Works of Thomas Lovell Beddoes.
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No one who cares to haunt the byways of English literature can fail to be grateful to Mr. Gosse for his careful and excellent edition of the poetical works of Thomas Lovell Beddoes. With the strange fortune that always accompanied him, in life and in death, Beddoes has not merely escaped the indiscriminate applause which he would never have valued, but he has remained a bibliographical rather than a literary rarity. Few except the people who collect first editions—not, as a rule, the public for a poet—have had the chance of possessing *Death's Jest-Book* (1850) and the *Poems* (1851). At last Beddoes has been made accessible, thanks to the learned and sympathetic industry of Mr. Gosse, who has never employed to better purpose his fine talent for literary discovery and revival. In his first and discriminating introduction Mr. Gosse has told for the first time the real story of Beddoes' death—that suicide so much in the casual and determined manner

* Other translators have understood the expression differently, evidently connecting *κύριος* with *ἀνάστηση*. Thus Wellhausen: "wenn sein Gesalbter die Herrschaft antritt." Pick (American), *Presbyterian Review*, October, 1883—"in the kingdom of his anointed."

* Some facts relating to the use of *κύριος* in St. Luke, which considerations of space forbid me to reproduce, were given in a communication of mine to the ACADEMY, July 13, 1878, on "Christ's title 'the Lord' in the Third Gospel."

of one of his own characters. The two volumes contain, besides "The Improvisatore," published during Beddoes' lifetime, and everything to be found in Kelsall's collected edition, a few unpublished poems.

"The power of the man is immense and irresistible." Browning's emphatic phrase comes first to the memory, and remains always the most appropriate word of eulogy. Beddoes has been rashly called a great poet. I do not think he was a great poet, but he was, in every sense of the word, an astonishing one. Read these lines, and remember that they were written just at that stagnant period (1821—1826) which comes between the period of Keats, Shelley, and Byron, and the period of Browning and Tennyson. It is a master who speaks:

"I am uncouled, dishumanized, uncreated;
My passions swell and grow like brutes conceived;
My feet are fixing roots, and every limb
Is billowy and gigantic, till I seem
A wild, old, wicked mountain in the air:
And the abhorred conscience of this murder,
It will grow up a lion, all alone,
A mighty-maned, grave-mouthed prodigy,
And lair him in my caves: and other thoughts,
Some will be snakes, and bears, and savage
wolves,
And when I lie tremendous in the desert,
Or abandoned sea, murderers and idiot men
Will come to live upon my rugged sides,
Die, and be buried in me. Now it comes;
I break, and magnify, and lose my form,
And yet I shall be taken for a man,
And never be discovered till I die."

How much this has of the old, splendid audacity of the Elizabethans! How unlike timid modern verse! Beddoes is always large, impressive; the greatness of his aim gives him a certain claim on respectful consideration. That his talent achieved itself, or ever could have achieved itself, he himself would have been the last to affirm. But he is a monumental failure, more interesting than many facile triumphs.

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"I looked abroad upon the wide old world,
And in the sky and sea, through the same clouds,
The same stars saw I glistening, and nought else,
And as my soul sighed unto the world's soul,
Far in the north a wind blackened the waters,
And, after that creating breath was still,
A dark speck sat on the sky's edge: as watching

Upon the heaven-girt border of my mind
The first faint thought of a great deed arise,
With force and fascination I drew on
The wished sight, and my hope seemed to stamp
Its shade upon it. Not yet is it clear
What, or from whom, the vessel."

In scenes which aim at being passionate, one sees the same inability to be natural. What we get is always literature; it is never less than that, nor more than that. It is never frank, uncompromising nature. The fact is, that Beddoes wrote from the head, collectively, and without emotion, or without inspiration, save in literature. All Beddoes' characters speak precisely the same language, express the same desires; all in the same way startle us by their ghostly remoteness from flesh and blood. "Man is tired of being merely human," Siegfried says, in *Death's Jest-Book*, and Beddoes may be said to have grown tired of humanity before he ever came to understand it.

Looked at from the normal standpoint, Beddoes' idea of the drama was something wildly amateurish. As a practical playwright he would be beneath contempt; as a writer of the regulation poetic drama he cannot be considered successful. But what he aimed at was something peculiar to himself—a sort of spectral dramatic fantasia. He would have admitted his obligations to Webster and Tourneur, to all the macabre Elizabethan work; he would have admitted that his foundations were based on literature, not on life; but he would have claimed, and claimed justly, that he had produced, out of many strange elements, something which has a place apart in English poetry. *Death's Jest-Book* is perhaps the most morbid poem in our literature. There is not a page without its sad, grotesque, gay, or abhorrent imagery of the tomb. A slave cannot say that a lady is asleep without turning it into a parable of death:

"Sleeping, or feigning sleep,
Well done of her: 'tis trying on a garb
Which she must wear, sooner or later, long:
'Tis but a warmer, lighter death."

Not Baudelaire was more amorous of corruption; not Poe was more spellbound by the scent of graveyard earth. So Beddoes has written a new Dance of Death, in poetry; has become the chronicler of the praise and ridicule of Death. "Tired of being merely human," he has peopled a play with confessed phantoms. It is natural that these eloquent speakers should pass us by with their words, that they should fail to move us by their sorrows or their hates: they are not intended to be human, except, indeed, in the wizard humanity of Death.

I have said already that the genius of Beddoes is not dramatic, but lyrical. What was really most spontaneous in him—nothing was quite spontaneous—was the impulse of song-writing. And it seems to me that he is really most successful, not in the delirious burlesque of "The Median Supper," but in sweet and graceful lyrics like this "Dirge"—so much more than "half in love with easel death."

"If thou wilt ease thine heart
Of love and all its smart,
Then sleep, dear, sleep;
And not a sorrow

Hang any tear on your eyelashes;
Lie still and deep,
Sad soul, until the sea-wave washes
The rim o' the sun to-morrow,
In eastern sky.

"But wilt thou cure thine heart
Of love and all its smart,
Then die, dear, die;
'Tis deeper, sweeter,
Than on a rose-bank to lie dreaming
With folded eye;
And then alone, amid the beaming
Of love's stars, thou'l meet her
In eastern sky."

A beautiful lyrist, a writer of charming, morbid, and magnificent poetry in dramatic form, Beddoes will survive to students, not to readers, of English poetry, somewhere in the neighbourhood of Ebenezer Jones and Charles Wells. Charles Wells was certainly more of a dramatist, a writer of more sustained and Shakespearian blank verse; Ebenezer Jones had certainly a more personal passion to express in his rough and tumultuous way; but Beddoes, not less certainly, had more of actual poetical genius than either. And in the end only one thing counts—actual poetical genius.

ARTHUR SYMONS.

Disraeli and his Day. By Sir William Fraser. (Kegan Paul & Co.)

THERE is always a certain hardihood, not to say improvidence, in publishing a volume of anecdotes: it must impoverish the *raconteur* and may fail to enrich the author. Told after dinner, or skilfully set in an address to a Primrose Habitation, anecdotes of Disraeli have always a certain vogue, and for a unique *mot*, or even an "artist's proof" of one, the price is high. But an anecdote in print is like an air on a hurdy-gurdy: it has fallen from grace. To a nice taste, and this ought to hold equally good with the teller and his hearers, a published anecdote becomes *ipso facto* "unfit for publication." A very little of "grouse in the gunroom" is enough, and when a man passes from anecdotage to authorship he must forswear his most cherished reminiscences; whoever else may find table talk in his book, he must not.

Still, there are some whose voracious appetites, indiscriminating and keen, can and do devour books of stories and books of jests from cover to cover. To such this volume will appeal. Encouraged by the not inconsiderable success of his book upon Wellington, Sir William Fraser has published a second instalment of his recollections, which, in spite of grave faults, is often amusing and sometimes fresh. He may perhaps be acquitted of prodigality as a private wit, since his store of recollections is still immense. "That is Another Story" is a bid that he can make for our gratitude (p. 245) as well as Mr. Kipling, and among his "favours to come" he promises tales of Samuel Warren, Tom Moore, Napoleon III., Thackeray, Dickens, Gustave Doré, Lytton, Emile Augier, Dumas père, O'Neill, Regnier, Macready, Kean, Mme. Vestris, and Count Rossi. Let us possess our souls in patience; they "deserve collectively a volume" (p. 442) and they are to have it.

A commonplace book is generally the

refuge of a commonplace mind, but, as appears from Sir William's own passing accounts of himself, his mind is not commonplace. He keeps no note book; he writes from memory alone, of high affairs of state, *quorum pars magna fuit*. It is true that he stoops to trivial topics and records matters which charity—charity to himself even more than to his victims—would have discreetly passed by. He tells us how Disraeli wore plush waistcoats and gold chains, rings over his gloves and stays under his coat. He chronicles Lord Derby's high shirt-collars and Lord Melbourne's tartan neckcloth; Lord Derby's light pantaloons and the Prince Consort's decent trousers of Oxford mixture, of whom he says reverently, "he certainly reached the ideal as regards appearance." He records that Palmerston was "a very coarse feeder," apparently because he could drink House of Commons tea; that Disraeli ate sparingly, or, as he paraphrases it, "wisely economised his interior space"; and that Lord Huntly, who was poor, went to balls, as he believes, for the sake of the supper, which, if the supper was good, was a very sensible thing for even a rich man to do. But Sir William's gifts are not all lavished on the topics of a tailor or a pastry-cook. There are anecdotes of his own extraordinary memory, his exceptional prescience, and his fund of pungent criticism. He could quote passages from a striking speech within an hour or two of having heard it (p. 395), and foretell to Disraeli the ignominious withdrawal of a hostile motion, upon which Disraeli himself was so certainly anticipating defeat that at the very moment of the prophecy he was arranging the details of his resignation. Looking forward to the general election of 1880 he could foresee inevitable disaster, and looking back upon it he declares oracularly that the constituencies were induced to support Mr. Gladstone by the expenditure of enormous sums, which the Russian Government supplied for the purpose of dislodging its enemy, Lord Beaconsfield. So witty was he that he fastened upon Macaulay, whom he only heard once, the immortal sarcasm, "He is like Palmerston with a cold in his head," and crystallised the true inwardness of the "fixed points" of the Reform Resolutions of 1867 in the instant exclamation "gooseberry bushes." The obscurity of these gems surpasses even the most darkling brilliancy of Mr. George Meredith. Sir William lived on terms of such intimacy with Disraeli that the great man did not consider it necessary on occasion to conceal how very much he could be bored by his friend (p. 150); yet the intimacy appears at other times to have been of such a kind that Sir William was almost affected when Disraeli spoke to him in the street (p. 320), and that Disraeli was only formally polite when Sir William spoke to him in a club (p. 377). One of the best things recorded in the book is this:

"Disraeli said, 'When I meet a man whose name I cannot remember, I give myself two minutes; then, if it be a hopeless case, I always say, And how is the old complaint?'"

It would be interesting to know whether Sir William Fraser's "old complaint" was

not now and then the object of Disraeli's tenderest solicitude.

In the matter of anecdotic accuracy Sir William is rather a purist and stickler for correctness. None the less there are several points in which he would have done well to have trusted his memory less implicitly. Dr. Kenealy sat for Stoke, not for Stafford; the Under-Secretary of State for India is Sir John, not Sir R. Gorst. Brougham's paragraph in the *Times*, which betrayed the King's dismissal of Lord Melbourne, did not begin but ended with the words, "the Queen has done it all." Sir William refers (p. 37) to Disraeli's terrible passage:

"Some lines, for example, upon friendship, written by Mr. Canning and quoted by the right honourable gentleman! The theme! the poet! the speaker! what a felicitous combination! the effect in debate must be overwhelming, and I am sure, were it addressed to me, all that would remain for me would be thus publicly to congratulate the right honourable gentleman, not only on his ready memory, but on his courageous conscience."

But the version which he gives is a paraphrase that would not have been creditable even to the Hansard that he derides. Considering that Sir William piques himself upon his memory and observes elsewhere "so perfect was his style that I found little difficulty in repeating many of his sentences word for word immediately after hearing them delivered," it is odd that in quoting one of Disraeli's best known and most highly polished passages he should have so signally missed the point and denuded the quotation of every vestige of style. These things need careful revision. Still more care should be given to his English. "The characters of Cobden and Bright were nearly so different as those of Don Quixote and Sancho Panza" is a construction which occurs on nearly every page of this book and in none of any other. It would be well in future to resort to the good offices of some friend who is acquainted with the commoner rules of English composition and the standard books of references for contemporary politics.

There is a downright partisanship about Sir William Fraser, truculent and un concealed, that would be amusing if it were not occasionally so brutal. To Lord John Russell he is bitter; for Lord Palmerston he has hardly a good word; but it is for Mr. Bright that he reserves his most acrid hatred. At the mention of this name his gorge rises—*bile tumet jecur*. He takes leave at once of good feeling and good sense. Having elaborately praised Cobden as

"a born logician. Like all masters of that great art he scorned to be base; a man who will knowingly use false arguments is quite capable of stealing, if he thought he would not be detected,"

he proceeds—

"a greater contrast could hardly have been seen to him than Bright. Bright was believed by some to be honest because he was fat and rude. A plain-spoken man, that is to say, one who has that name, is in nine cases out of ten utterly insincere; his roughness is a brutal attempt to cover his deceit. There can be no greater mistake than to suppose that Bright was, as Cobden was, a power in the House of

Commons; he was nothing of the sort, to speak, of course, of his best days; once in office he sank into obscurity."

This astounding passage demolishes at once Sir William Fraser's reputation for trustworthy criticism. He goes on:

"Bright had been away from the House for upwards of two years. On coming back he looked particularly neat and smart, as a man does who has not had on his best clothes for some time; his hair was very carefully brushed. On that evening a debate took place on the genial subject of turnpikes. . . . Turnpikes, I suspect, were a subject in which Disraeli was not deeply versed. Anticipating this, Bright rose, and in a most offensive manner recommended Disraeli to listen to the sage counsel of the Baronet, who had just sat down. Disraeli followed, alluded to the arguments of the Baronet, and then said, 'I now come to the member for Birmingham.' Bright immediately 'pavonered' himself, threw his shoulders back, and obviously anticipated that Disraeli would say in the conventional manner, 'whom we are all glad to see back again.' Disraeli had no intention of the sort. He placed his glass in his right eye, looked at Bright, and calmly said, in a tone of depreciation which cannot be described, 'of whom we have not seen much of late.' Bright turned livid. I never saw a human countenance express passion so deeply. We of course laughed."

To any one who remembers why Bright had been away from the house it will be obvious that nothing could have been in worse taste than this scene except the record of it now.

But in spite of its note of "personal journalism," its chronicles of dead and gone hairdressing and tailoring, and its superfluous *résumés* of defunct debates, this book contains many excellent stories, and of these the only criticism is quotation. Lord Henry Bentinck, "almost if not quite the best whist player in England," was visiting Lord Jersey at Middleton Park. A whist party was made up for him with the three best players in the county, who had been specially invited to meet him.

"After half an hour or so Lady Jersey, approaching the table, said 'Lord Henry, how do you get on? How do they treat you?' He turned to her and said 'Lady Jersey! what do you call this game? It is very amusing.'"

Something similar is this of General Foley:

"One of the legends that linger within the gloomy chambers of Dublin Castle is that Captain Foley, who had been for many years on the staff of successive Lords Lieutenant, was asked at dinner by His Excellency 'What regiment are you in, Foley?' 'Upon my word, Sir, I don't know: my servant is in the room: I have no doubt that he knows.'"

Nothing of their kind could be better than these three. The first is of Sir Fitzroy Kelly's readiness when called upon to speak against time:

"The 'Whip' of the day handed him a slip of paper—he was seated on the front Opposition bench—on the paper was written, 'Speak for twenty minutes.' He instantly rose, and with a dignity and impressiveness never surpassed, raising his hand to heaven, exclaimed, 'My grey hairs forbid me to be silent!'

Sir Erskine May is the hero of the next:

"Speaker Denison was not conspicuous for his readiness of resource in dealing with the very complicated rules and practices of the House of

Commons. A difficult question on order arose. Speaker Denison, as was his wont, touched the senior clerk, Sir Thomas Erskine May. Sir Thomas, rising, was asked by the Speaker what on earth he recommended him to do. The legend tells that Sir Thomas whispered, 'I recommend you, Sir, to be very cautious'; then vanished through the door at the back of the chair.'

Lord Adolphus FitzClarence was very happy in the following retort. Being in France in attendance on the Queen, who was visiting Louis Philippe, he met the Prince de Joinville, who, as a French admiral, professed to be patriotically belligerent towards England in particular.

"He said to Lord Adolphus in a friendly manner, 'You, my Lord, and I are seamen—I have had one dream in life: to command a smart French frigate, and to lay my own alongside of an English ship of the same strength for twenty minutes.' Lord Adolphus replied in a perfect spirit of courtesy, and with the quickness of his family, 'I think, Sir, that ten would be enough.'"

This is the true British note, and, perhaps, by itself, would have justified the publication of this book.

J. A. HAMILTON.

The Rural Economy and Agriculture of Australia and New Zealand. By Robert Wallace. (Sampson Low.)

PROF. WALLACE has adopted a judicious plan in the arrangement of his book. He gives first a diary of his travels in Australia, Tasmania, and New Zealand in the year 1889, and then a series of special chapters on the various agricultural industries of those countries. Strange to say, there is no special chapter on the cereals; it would seem, therefore, that they are the least important of all the agricultural productions of these colonies. He tells us that in Victoria the uncertainty of climate is so great that a really good agricultural season does not occur oftener than about once in seven years, and much of the land capable of cultivation is best under pasture; again, in Queensland, wheat is so liable to suffer from rust that a crop can only be depended on to ripen in a year now and then—viz., about once in seven years. It is usually cut green and made into hay. At Oamaru, near Christchurch, in New Zealand, the author visited a large farm of beautiful rich brown alluvium, on which sixty bushels of wheat had been grown to the acre; but this must be very exceptional. On the whole, from the little that Mr. Wallace tells us of wheat-growing in Australasia, our farmers at home have little to fear from that branch of agricultural industry in that quarter of the globe. Their great antagonists are the sheep-farmers of New Zealand. Our author gives a full and valuable account of the frozen mutton trade, the vast development of which is such that whereas in 1883, the first year of which we have any statistics, the number of ewt. exported was 86,994, it had grown in 1890 to 1,365,689. The profits to the New Zealand sheep-farmer in frozen mutton is 2d. per lb., a profit so satisfactory that it has been the means of raising the value of land from 25 to 30 per cent. But

in Queensland a return of 1d. per lb. would yield a handsome profit to the up-country runholder, for at the present time mutton can be produced at a much smaller cost in Australia than in New Zealand. For various reasons it is much more difficult to freeze beef than mutton. This is, however, less to be regretted, as mutton is the natural product of the Australian colonies, except where cattle are required to trample down new country, or in some few districts which are unwholesome to sheep.

The subject of sheep farming necessarily leads to that of pasture. Our author has some interesting remarks on grass growing in Australasia. A number of the best native grasses of Australia have been eaten down by sheep, and more recently by rabbits, and so prevented from seeding, with the result that they have disappeared from fenced-in pastures in which they were formerly abundant, though they may be seen still by the roadsides.

In Australia hay may be said to make itself.

"The dry season of the year is a decided advantage to Australian flocks, provided it is not too long continued. After the growth for the season, which follows the advent of the rains, all grass left on the ground in November is dried up by the heat of the sun, and though not stored is preserved in good condition as hay where it stands, and is what the sheep live and do well upon till the rains come again next season. By this time the growth of the former year is pretty well cleared away, and the surface left smooth on land fully stocked with sheep. In our own islands, grass left over at the end of the grass-growing season has the soluble portion or strength washed out of it by the succeeding winter rains soon after it withers. When summer rains fall out of season in Australia, they wash away the strength of the grass, and sheep fall off quickly in condition. Any young growth which comes is quickly burnt up in the hot sun."

It is remarkable that in Australia, and especially in New Zealand, British grasses, like rabbits, increase their vitality and thrive and grow more luxuriantly. Their seeds are more perfectly developed than at home, with the result that New Zealand grass seeds have a superior appearance, and have a good name in our home markets. With grass seeds many injurious plants have been introduced. Thistles of various species have spread at a marvellous rate, and continue to grow with great vigour.

"In many parts the thistle plague is only second to the rabbit plague. Nevertheless, in New Zealand, under certain exceptional circumstances, thistles are looked upon with favour. It has been demonstrated that if they fully occupy the land for a time, they are certain to disappear in a few years, leaving the soil in a much better state of fertility than before. Their deep fleshy roots go down into a heavy clay soil and open it up for the admission of air and water." Mr. Wallace asserts that "above and beyond all this, the soil is improved by being densely covered with foliage and obscured from the sun. Although the fact is perhaps not widely known in Britain, the surface shading by a bulky root crop is one of the important features in the preparation of the land for a good grain crop. After a good crop of thistles has grown and has disappeared, either grass or grain will thrive admirably. Somuch was this the case in some parts of New Zealand that

thistle seed has been bought at high prices, and sown as a means of breaking in land for cultivation; but thistle seed is now so abundant that the practice is unnecessary."

Thistles when cut green make excellent silage.

Sweetbriar is another hurtful importation, and *Lithospermum arvense*, the English corn-gromwell, grows so luxuriantly that, in some places in Australia, it is necessary to fallow arable land every third year, to get rid of it. In parts of South Australia common bracken grows abundantly; the only way to keep it under is to take two or three successive crops of wheat from the same soil. There is a chapter on the rabbit plague. The author considers the worst of it to be over, still, the New Zealand and Australian Land Company are spending from £8,000 to £10,000 a year in killing rabbits.

Prof. Wallace visited the vineyards of St. Hubert, the creation of Mr. Hubert de Castella, whose pleasant little work, *Notes d'un vigneron Australien*, published in 1882, was noticed in the ACADEMY. The vineyards occupy 260 acres, in which thirty men are constantly employed, being paid 15s. a week, with food and an unfurnished room. These do not seem high wages for what is somewhat in the nature of skilled labour, and we doubt the men being better off than the labourers in our own hop gardens, who for almost every operation receive extra pay, and can make extra money by task work.

One of the serious drawbacks to colonial advancement is the extortionate charges of the middleman. According to Prof. Wallace, these "social parasites" sprang into existence at a time of great prosperity, when the large landowners as squatters were making so much money that they were glad to employ agents to do their business in the towns. These men gradually got a complete control over business, until bad times came and profits fell. They kept the upper hand, and exacted the same commission as in the prosperous days. Squatters, like farmers in our own country, cannot combine effectually, and, our author states, are deliberately robbed of their property by agents living in towns, who band themselves together and pass regulations and resolutions against which the unfortunate producer is powerless. Possibly the middleman may have something to say in self-defence. The analytical chemist, who professes to deal with the nature and capacity of soils, also comes under the lash of our author. In his opinion a farmer had much better carry out simple manorial experiments while his crops are growing, than go to the expense of a worse than doubtful analytical test. He is probably right.

The condition of small owners, even in the colonies, is not all that certain doctrinaires would have us believe. Prof. Wallace writes :

"When the pinch comes, the small occupier—even of his own land, so-called—is found to be hard up (if he is not supported by some larger owner, for whom he can work, and thereby earn the means to purchase his independence from the store-keeper and money-lender). This fact must hang like a millstone about the necks of those who advocate a universal system of small freeholds."

Prof. Wallace has undertaken a large and serious task, but he is thoroughly fitted for it and has fulfilled it well. He is always sensible and intelligible, free alike from pedantry and affectation, and we cannot doubt that his book will be widely read. There is much in it to interest the general reader, but all who are concerned with the Australasian colonies, or with agriculture everywhere, will find it a mine of valuable information, and just conclusions. It is profusely illustrated, and contains some useful maps.

WM. WICKHAM.

NEW NOVELS.

Haythorne's Daughter. By Paul Warren. In 3 vols. (Hurst & Blackett.)

Master of Her Life. By Lady Constance Howard and Ada Fielder-King. In 3 vols. (F. G. White & Co.)

A Political Wife. By Mrs. Herbert Bourke. (Eden Remington & Co.)

Cornered. By Norman Porritt. (The Leadenhall Press.)

Those Western Girls. By Florence Warden. (Bentley.)

Strangers and Wayfarers. By Sarah Orne Jewett. (Osgood, McIlvaine & Co.)

Ryle's Open Gate. By Susan Teackle Moore. (Houghton, Mifflin & Co.)

A Strange Prison, and other Stories. By W. H. Staepole. (Dean.)

THERE is some good as well as amusing writing in *Haythorne's Daughter*, but the novel is far too lengthy. One volume would have amply sufficed for such story as the author had to tell, and he has severely handicapped himself by his second volume. This is a pity, for Mr. Paul Warren, whose name is new to us, is certainly not without promise as a novelist. He has a keen eye for the peculiarities and angularities of character, and he has also some skill in the delineation of nature. The scene of his story is at first laid in India, Stuart Haythorne, the father of his heroine, being deputy-commissioner for the district of Dullerabad. To him goes out Olive Haythorne from England, and as she is the only fascinating young lady in Dullerabad she makes a legitimate sensation. All the misogynists who declaimed bitterly against her before her arrival became in the end her abject slaves. Major Danvers, a thoroughly heartless and selfish officer, is thought to be the favoured swain, but he is rejected in favour of Francis Roden, Haythorne's successor in the deputy-commissionership. While strictly just and honourable in all his relations, Roden is apparently a man of hard, unbending nature; but he is in reality quite the contrary, and his love for Olive burns within him like a volcano. They are driven apart by painful misunderstandings, and the narrative is mainly occupied with clearing these up and revealing the strong affection which really subsisted between husband and wife. The machinations of treacherous friends are finally exposed and overthrown. In the latter part of the novel the scene changes to England. We hear a great

deal of the National Co-operative Labour Association, which is supported by Lady Muriel de Beauvoir and many other aristocrats; but it suddenly collapses on the flight of the manager with all its funds. A good many speeches are reported for and against strikes, &c., and this portion of the story might have been condensed with advantage. The fun of the narrative is provided by a young American widow of enormous wealth, who captures an English colonel. In the final scene she scores heavily against the villain, Major Danvers, producing a will which shatters all his brilliant prospects. If this be a first work, as we presume it is, we may reasonably expect that Mr. Warren will be heard from again; but he would do well rigidly to discountenance superfluities in future.

The novel by Lady Constance Howard and Miss Fielder-King is a feverish kind of book, with no repose in the characters or incidents. The same remark applies to the style of the writers. Strenuous efforts have apparently been made to eke the work out into three volumes; but as it is, the volumes are very thin, and we meet again and again with almost precisely similar remarks about the Grand Duke Loris, a prince of brutal and sensual character, who hunts the long-suffering heroine almost to death. Stella Ancester is the "most beautiful English woman of her time." In her first youth she has loved Arthur Loraine; but a wicked aunt, Lady Popham (a very masculine personage who drinks brandies and sodas) has driven them apart. Then she marries Prince Trotsoi, a Russian aristocrat, who has been a terrible rake all his life, but is suddenly reformed by Stella. The marriage, from being one of convenience, develops into one of the strongest affection, until husband and wife become so devoted that they cannot bear even momentarily to be out of each other's presence. The Grand Duke, failing in his assaults upon Stella's virtue, plots the ruin of her husband, has him arrested, and hopes to be able to deport him to Siberia. The tables are turned upon his imperial highness, however, in a surprising manner, which readers must discover for themselves. The Countess Stroganoff, who also plays a conspicuous part in the endeavour to crush the Trotsois, is nothing less than a shameless courtesan, and her diabolical conduct seems scarcely conceivable. The pictures of St. Petersburg life do not give one an exalted idea of the virtue of Russian ladies of high position, or of the honour of Russian noblemen. Surely, even in the northern capital, diamonds are not so plentiful as to hang in ropes and coils all over the dresses and the hair of Russian ladies, as we are assured they did at one of the Imperial balls. We read of a tiara of diamonds a foot high, and a bandean of diamonds ten inches deep. The printers, we suppose, are responsible for such words as conspicuous and magnificient, but scarcely so for the phrase war à l'outrance. Quotations from Congreve and other writers appear more than once, and a well-known Scriptural injunction is called a maxim, and terribly mangled, as follows: "When thou thinkest thou standest, take heed lest ye fall." Altogether this is a very poor novel,

badly, and, as it seems to us, hurriedly written.

When will ladies give up writing political novels? They exasperate, but never convince. Whichever side may be espoused, offence is sure to be given to the other. As novel readers, moreover, embrace persons of all shades of political opinion, it is manifestly unwise policy to indulge in polemics. *A Political Wife*, by Mrs. Hubert Bourke, is no exception to the rule that debatable questions ought to be eschewed. In this case the Radical candidate, Mr. Wilkins, is little short of a fiend incarnate; while Colonel Hammond, the Conservative, whom he ousts from his seat, is a paragon of all the virtues. Miss Margaret Broughton, a young lady who does a great deal of canvassing for the gallant Colonel, inveighs strongly against Radical bribery, yet she has no objection to do a little herself, only it must be after the election. But as she makes the promise of wine and soup before the contest, there does not seem much to choose between her and the opposition. Her lover, Hugh Ravenswood, is on the other side, so she declines to marry him until their political views coincide. As she absolutely refuses to give way one iota, the disconsolate but accommodating lover goes to Ireland a Home Ruler, and returns a Unionist, developing subsequently into full-blown Conservatism. Then we are led to suppose they will marry, but the story breaks off most abruptly in the middle of a page, and with actually no conclusion of any kind. There are many ridiculous things in this volume if it were worth while to point them out.

Cornered throws a lurid light on the dark and devious ways of the Stock Exchange; and the author exposes in the most forcible manner the evil doings of that jackal of the community, "the outside broker." But it is to be feared that the instance cited here of the banker Matterson, who speculated so heavily that he was obliged to steal securities and commit suicide in the end, is typical of too many cases that are constantly occurring in the city. Mr. Porritt trenchantly exposes the heartless villainies of the floaters of public companies and the gamblers upon the Stock Exchange.

Curiously enough, "the outside broker" is again in evidence in *Those Western Girls*, so that his circulars must be permeating everywhere. Here his principal victim is a country rector, who in his quiet parsonage conjures up an El Dorado of wealth as the result of the tempting schemes which are lavishly put before him. So terrible is the fascination that even he, a clergyman, when drawn into the vortex of speculation, commits forgery to save himself, and only escapes prison through the intervention of the man whose name he has forged, and who is his daughter's lover. Apart from this episode, however, Miss Warden's latest story gives an admirable and interesting picture of country life.

A delightful little volume is the series of sketches by Miss Sara Orne Jewett, entitled *Strangers and Wayfarers*. They are evidently very faithful transcripts of transatlantic life, with all its dry humour and tragic pathos.

As an example of the first, "A Winter Courtship" is almost as good in its way as Uncle Toby and Widow Wadman. Nothing could be better than the "making-up" of the old carrier Jefferson and Widow Tobin, and their recital of the doings of their youth. Recalling the prowess of Tobin, the widow remarks that "if he hadn't been a church-member he'd 'a been a real fightin' character." But even as a church-member his belligerent deeds were by no means contemptible. Sketches of a totally different character are the "Mistress of Sydenham Plantation" and "In Dark New England Days," the pathos of which is most natural and affecting.

Another American story, of genuine but unstudied merit, is *Ryle's Open Gate*, by Susan T. Moore. We cannot pay this little volume a better compliment than to say it is true to human nature throughout. It breathes of real life, and is the work of an accurate observer. No one could read unmoved of the sorrows of the little cripple Andy, or of the noble and godly life of Aunt Dorothy, whose house was an asylum, a hospital, a life-saving station both for the homeless among men and the brute creation. She had a great heart and a pure spirit, taking loving care of those whom the world despised. One rises up the better for reading a story of this kind, which revives our faith in humanity.

Mr. Stacpoole's short stories are scarcely so uncommon in their incidents as those in his previous volume, but they are all nevertheless entertaining and full of "go." This is especially the case, perhaps, with "A Strange Prison" and "The Eighth Day." The latter narrates one of those simple tragedies which are unfortunately too common in commercial life, owing to the feverish and criminal existence which leads so many to ruin and a violent death.

G. BARNETT SMITH.

SOME BIOGRAPHICAL BOOKS.

Swift: The Mystery of His Life and Love. By James Hay. (Chapman & Hall.) These pages show great enthusiasm for the dean's fair fame, and the writer frequently puts his points with much effect. But the proper appreciation of such merits is often impaired by the excessive vein of rhetoric which runs throughout the volume. It is not necessary in these days to draw out a lengthy comparison between Swift and Johnson, or to contrast at still greater length the different careers of Swift and Addison, with a plentiful display of such phrases as "Swift lived in storm; Addison in sunshine." The mystery which hangs over the life of the Dean and Stella is accounted for by Mr. Hay by the suggestion that they "were both children of Sir William Temple;" and if the exigencies of time and space could be so arranged as to bring such a relationship into the range of possibility, the explanation might be accepted as being quite as good as any which the wit of man could devise. Swift's political position, up to the date of his alliance with Harley and St. John, is defined by Mr. Hay as that of High Church Whiggism; and against such a theory no legitimate exception can be raised. There are one or two indications in this volume of an imperfect supervision of the proofs. The statement that the court favourite, Lady Suffolk, implored that Swift might not be made a bishop, comes like a

rude shock upon that lady's admirers. The see of "Hertford" has not yet been created even at these days of new bishoprics. "Mr. Crocker" as a biographer or a critic is alike unknown to us.

Journal of Emily Shore. (Kegan Paul & Co.) The genuine record of any human life cannot fail to possess some interest; and this journal, begun by its writer when under twelve years of age, and ending with her life eight years afterwards, is such a trustworthy record. Emily Shore, the daughter of a country clergyman whose reputation for scholarship stood high, displayed in her brief life not only that precocity of intellect which is often associated with physical weakness, but also an amount of careful, systematic labour, extraordinary for her years; if, indeed, it should not rather be termed unexampled. Her journal (of which only extracts are given) occupies twelve octavo volumes, written throughout in a printing hand. Besides this she composed a local Natural History, with observations on the habits of birds, beasts and insects; a History of the Jews, with twelve illustrations; a History of Greece, abridged from Malkin's; a History of Rome; numerous poems and works of imagination, and, among the last, a Collection of Celebrated Parliamentary Speeches, never delivered. She was a clever artist, and her passion for nature showed itself in many ways. Darwin himself would have commended the following remark:

"In the study of natural history it is particularly important not to come too hastily to conclusions, but to study facts from observation frequently and most carefully before any inference is drawn from them. . . . What led me to these remarks is that I greatly suspect I was mistaken in attributing the sound 'chick-check' to the marsh-tit, and I am pretty sure it is the chiff-chaff."

She was about fifteen when she wrote this, and made also this apt criticism upon another subject:

"I very greatly prefer Greek to Latin. The Greek is in every respect a finer language, far more copious, fuller of those little niceties and distinctions which form the beauty of a language, yet less artificial, particularly in the order of the words in a sentence, and fitter for more various styles and sorts of writing."

Even before the days of High Schools and girl graduates, woman's intellect could assert itself, though the chances of wide and early recognition of precocious talent were—for better or for worse—less abundant than nowadays.

Early Days Recalled. By Janet Ross. (Chapman & Hall.) Mrs. Ross has inherited much of the skill in composition which her mother, Lady Duff Gordon, and her grandmother, Mrs. Austin, displayed, and has thus been able to construct out of rather slender materials a very pleasant little volume. It will interest many and fatigue none, and may help to preserve the memory of not a few men and women who deserve a less fugitive reputation than has fallen to their lot. It is rather sad that the present generation scarcely knows the names of the leader-writers who made the *Times* newspaper the powerful organ which thirty or forty years ago it was allowed to be. Mrs. Ross was fortunate in knowing them in private life; and about them and other literary, political, and social "eminences" she has something to tell us. The following scrap of history is new to us:—

"A friend of my mother's, M. de Bammerville, after spending some time in the Crimea, came to Esher. His first words were, 'Within a year or eighteen months, you will have a rebellion in India.' This statement, coming from any one else, would have been treated with scornful hilarity; but Bammerville was so uncommon a man, and his marvellous insight into character and habit of dissecting every one he came into contact with, and forming generally a correct opinion, was so well

known that this confident announcement was rather startling. . . . My father was so impressed by the statement that he reported it to Lord Palmerston, who pooh-poohed the whole thing and said he knew better."

Lady Belcher and her Friends. By the Rev. A. G. L'Estrange. (Hurst & Blackett.) The wife of Captain Sir Edward Belcher, of Arctic fame, lived a long life, and came in contact with a good many people of more or less distinction. But her recollections of them in her old age were often indistinct (unless we are to ascribe the inaccuracy of the narrative to the imperfect memory of the editor), and we fail to see what good purpose has been served by reproducing them in print. To whom would such extracts as the following be of interest?—

"I dined at Sir R. Alcock's on Tuesday, a small but pleasant party. The Chinese traveller, Baber, very interesting. I am going to ask him to dine with them and Sir Lewis and Lady Pelly. My old man's treat went off well. Ida Layard sang beautifully, and this and the ginger-wine and good cheer so inspired them that they volunteered songs, poor old things!" &c.

The craving for gossip must indeed be insatiable if such trivialities as these are in request. It is amusing to find "Baber, the Chinese traveller," spoken of as though of equal fame with Baber, the conqueror of Hindustan.

Stafford House Letters. Edited by Lord Ronald Gower. (Kegan Paul & Co.) The editor's father, George Granville, second Duke of Sutherland and the writer of most of the letters in this pleasant collection, was a good deal mixed up with the chief political personages of his time, and, of course, occupied a high social position both at home and abroad. Those who delight in such matters will find notices of "everybody who was anybody" during the first-half of the present century, while others who wish to learn the opinion of contemporaries upon the great events of that period will not be disappointed. The letters are not remarkable for wit or wisdom, but they are unaffected and wonderfully free from ill-natured gossip. The details of life in Rome, Paris, St. Petersburg, and other foreign capitals are often interesting; and the two portraits with which the volume is embellished are not only excellent examples of art, but are also representations of a high type of refined physical beauty.

NOTES AND NEWS.

MESSRS. MACMILLAN & CO. have just issued the first part of a new *Dictionary of Political Economy*, edited by Mr. R. H. Inglis Palgrave, very much on the same lines as Sir George Grove's well-known *Dictionary of Music*. The appearance of so elaborate a work is certainly significant of the growing interest taken in economic questions in this country. Its design is to give an account of the principal subjects recognised as coming under the domain of political economy, together with a concise statement of cognate terms in history, commerce, and law, and also biographies of deceased writers. Special attention has been given to recording the exact titles and dates of books. The mode of publication is in quarterly parts of 128 pages each; and it is expected that the whole will be completed in twelve or fourteen parts. A convenient feature, not usually found in alphabetical works, is the index at the beginning. The most important series of articles in the present part is that connected with banking, which fills altogether twenty-two pages in double column, classified under twenty-seven headings. The biographies include Bastiat, Bagehot, and Babbage, and also Aristotle, St. Thomas Aquinas, and Edmond About. Under Sir John Barnard we should have expected some allusion to the

statute restricting gambling on the Stock Exchange to which he gave his name; and every reader will at once see that James Anderson, the contemporary of Adam Smith who is credited with anticipating the theory of rent, has been treated twice over, by two different contributors.

MESSRS. FUNK & WAGNALLS of New York furnish us with a prospectus of their new *Standard Dictionary*, a work which has been now for some time in preparation and promises to be, when completed, of great literary and educational importance. One of the most noteworthy features of this Dictionary is the introduction into it of the phonetic element, and in regard to this point it has obtained the express approval of Prof. Skeat and Dr. Murray. The substantial accuracy and thoroughness of the work are guaranteed by the names of the eminent scholars in editorial charge of its different departments, many of them men of world-wide reputation, such as Profs. Huxley and Max Müller, Prof. Shaler, of Harvard, Prof. Theo. N. Gill, Prof. Simon Newcomb, Prof. R. Ogden Doremus, Ex-Minister E. J. Phelps, of Yale, Hon. T. M. Cooley, Chairman of the U. S. Interstate Commerce Commission, William R. Harper, President of the University of Chicago, Prof. Francis E. March, of Lafayette College, &c. In addition to the many distinguishing features of their undertaking, the editors claim special credit for their attempt to solve the perplexing problem of compounds. This department has been placed under the care of Mr. Horace F. Teall, author of *The Compounding of English Words*, and it is believed that this is the first serious endeavour made in a single-volume dictionary to reduce this class of words to something like system. The illustrations are abundant and well executed. Criticisms and suggestions are invited from all who take an interest in the appearance of the work.

EDWARD ARNOLD'S *Literary List* contains some interesting remarks, of a popular kind, upon that astounding puzzle, the new American Copyright Act. Probably the *furore* created by this most commendably-intentioned and satisfactory piece of legislation is less alarmingly developed on this than on the other side of the Atlantic, where Mr. Spofford, the librarian of Congress, has more than enough to do in the way of satisfying bewildered correspondents. But there is no question that a number of English authors are seriously in doubt at this moment whether to publish in London or to transfer their patronage to New York, in view of ulterior profits. Upon this point the words of Mr. Arnold's article may with advantage be quoted. "It is clear that . . . the advantages of copyright will be only within the reach of those English authors who enjoy an assured popularity with an American public. These, comparatively few in number, the new Act will decidedly benefit and protect. For the future there will be no cheap unauthorised versions of works such as Prof. Bryce's *American Commonwealth* or Mr. Booth's *In Darkest England*, though it is quite possible that even Mr. Bryce's work might not have been copyrighted under the new law, and its somewhat unexpected popularity would have helped, as is now the case, to float the business of some pirate publishing firm. But the popularity of the great mass of books, even of works of high literary skill and general interest, would not justify a twofold outlay on their production, a separate publication and printing in England and the United States."

It is proposed to prepare a register of Harrovians, giving the names and short biographical notices of all boys who have been at the school since the beginning of the century. But there is a difficulty in making the register

complete for the earlier years, especially from 1800 to 1830; for it appears that, just as at Winchester, former headmasters failed to preserve, or at least to leave behind them, lists of the boys they entered. Mr. R. Courtney Welch, the editor, will be glad of any old school records or other similar papers, addressed to him at Southwick-place, Hyde Park.

MR. PERCY FITZGERALD has written a life of James Boswell, of Auchinleck, with an account of his sayings, doings, and writings. It will form two volumes, with four portraits, and will be published by Messrs. Chatto & Windus.

THE latest number of the Danish periodical, *Illustreret Tidende*, contains a study of the writings of Mr. Edmund Gosse, by the Danish poet, Alfred Ipsen, who has already shown his interest in modern English literature by his excellent translations from Matthew Arnold and Mr. Swinburne.

THE fifth edition of Joseph Hatton's *By Order of the Czar* having been rapidly exhausted, Messrs. Hutchinson have a sixth edition in the press.

THE same publishers also announce the immediate issue of a second edition of *Literary Opinion* for the current month.

THE German translation of the Bible of the middle-ages (Die deutsche Bibelübersetzung des Mittelalters, von Wilh. Walther, P. Dr. theol.) will be edited in October next, and published by Herr Wollerman, of Brunswick. This work has attracted much attention throughout Germany, Switzerland, Holland, and France.

MISS CUSACK, the "Nun of Kenmare," has now returned from America to this country, and is engaged in writing *The Story of my Life*, which will take the place of her former work, published in America under the title of *The Nun of Kenmare*. The work will be published by Messrs. Hodder & Stoughton.

A NEW volume of Sonnets and Poems translated from the Italian, French, German, Dutch, and Spanish languages, by Collard J. Stock, will be issued shortly by Mr. Elliot Stock.

MESSRS. SUTTON, DROWLEY & Co.'s list of new and forthcoming works includes Folios IV. and V. of *Wood Carvings from South Kensington Museum; Coriolanus*, with Notes by Mr. Benjamin Dawson; *Charming to Her Latest Day*, by "Alan Muir," with twenty-four illustrations by Hal Ludlow; a cheap edition of Mr. J. Littlejohn's *The Flowing Tide; The Confessions of Vygian Carruthers: A Story of Hypnotism*, by "Philip Kyme"; *The Blakely Tragedy*, by Mr. G. R. Murphy; a cheap illustrated edition of *Captain Jacques*, by Mr. Somerville Gibney; and a *Marine Extravaganza* by Mr. John Gibart, entitled *The Rose, Ring, and Pearl*.

THE prospects of the Folk-lore Congress, to be held in London during the first week of October, under the presidency of Mr. Andrew Lang, are very promising. Papers will be forthcoming from Sir Frederick Pollock, Profs. Rhys and Sayce, Dr. E. B. Tylor, Messrs. E. Clodd, J. G. Frazer, G. L. Gomme, F. Hindes Groome, E. S. Hartland, Joseph Jacobs, Alfred Nutt, besides others from foreign folklorists.

MR. W. H. K. WRIGHT, borough librarian of Plymouth, who has for some years past made a special study of the literature and bibliography of the Western counties, is now engaged upon a volume describing the lives and works of the poets of Devon and Cornwall. The series begins with such names as Ford, Rowe, Sir Walter Raleigh, Herrick, and Carew, and is continued down to their not unworthy followers in our own time. The volume will be abundantly illustrated with portraits and views.

THE first part of the Anglo-American Hebrew Lexicon, to be published by the Clarendon Press, is advancing rapidly towards completion. Though Prof. Francis Brown (of Union Seminary, New York), who takes the lion's share of the work, is less known to fame than either Prof. Driver or Prof. Briggs (the hero of a great heresy trial at New York), we are sure that his work will be as accurate and as elaborately complete as that of any living scholar in Europe.

MESSRS. HUTCHINSON will shortly issue a volume by Mary C. Rowsell, entitled *Petronilla, and Other Stories*.

MR. E. M. NORRIS'S story *Misadventure, A Born Coquette*, by the author of "Molly Bawn," and Mr. Rider Haggard's *Allan's Wife*, will be added shortly to Messrs. Griffith, Farran & Co.'s Standard Library of Fiction.

MESSRS. SIMPKIN, MARSHALL & Co. will publish in a few days *Old Church Lore*, by Mr. William Andrews, of Hull. It will be on similar lines to his *Curiosities of the Church*, which has just passed into a second edition.

MR. T. FISHER UNWIN will publish immediately the second edition of Mr. Watson's *Wordsworth's Grave and Other Poems*, which he has enlarged since the first appearance of the book. The publication of *The Story of the Filibusters*, by James Jeffrey Roche, in the "Adventure Series," and that of *The Great Cockney Tragedy*, told in sonnets, by Ernest Rhys, and illustrated in black and white by Jack B. Yeats, will take place at the same time. Mr. Unwin also announces that he is reprinting the *Lives of Robert and Mary Moffat* in his "Lives Worth Living Series," together with Miss Morris's *Famous Musical Composers*.

ORIGINAL VERSE.

SHAikh MUSLIHÚD-DÍN SA'DÍ.

Died, A.H. 690, A.D. 1291.

I.

Six hundred years since good Shaikh Sa'di died,
That bowed himself in prayer at Yah'ya's* side
Six hundred years, and still the sages kneel,
And still men question of the Crucified.

II.

"Fourteen to Mecca? Fourteen did he make
Journeys, you tell me, for the Prophet's sake?
—What profit then to kneel at Yah'ya's side?"
—Ah, Friend! What Sa'di did, will you mistake?

III.

Rests he beneath his roses,† would you know?
Ask at Shiráz, ask of the pilgrims. Lo!
They stand beside his sepulchre. Ah me!
As he once stood by Yah'ya's long ago.

CHARLES SAYLE.

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

I.

WILL any one kindly send quotations for some of the desiderata in the following list, and so help us to complete the literary history of some of the words of the next Part? As in previous lists, when the date stands before a word, an earlier quotation is wanted; where the date follows, a later instance is wanted; for words without a date all quotations will be welcome. The list contains many modern words and senses for which earlier quotations than those of the dates here given ought to be, and no doubt will be found. Besides these, good quotations

* St. John the Baptist's tomb at Damascus (see *Gulistan*, i. 10).

+ Bustan, iv. 16.

for words noted in ordinary reading are still welcome; and we often want instances of very common idiomatic phrases, verbal constructions, colloquial uses, and the like. Every quotation should be furnished with as full a reference as possible to date, author, work, edition, volume, chapter, page, &c., and sent to me addressed, "Dr. Murray, Oxford."

J. A. H. MURRAY.

fa (<i>Music</i>)	1809
fabaceous	
1809 fabian, <i>a.</i>	1813
1852 fabiform, <i>a.</i>	
1767 fable (plot, of a play)	
1606 fabled, <i>ppl. a.</i>	
1678 fablemonger.	1730
1852 fabledom	
1548 fabler	
fabling	1823
1483 fabric	
1623 fabric, <i>v.</i>	1698
1777 fabricant	
1598 fabricate (construct)	
1779 fabricate (forge)	
1660 fabrication (construction)	
1802 fabrication (invented story)	
1793 fabricative	
1650 fabricator (constructor)	
1788 fabricator (inventor)	
fabricatress	
1600 fabricature	1677
Fabrician, <i>a.</i>	
1611 fabrile, <i>a.</i>	1664
1567 fabular, <i>sb.</i>	1567
1800 fabular, <i>a.</i>	
1624 fabulate, <i>v.</i>	
1678 fabulator	
1627 fabule	1631
fabuler	1624
1600 fabulist	
1630 fabulistic, <i>a.</i>	1630
1612 fabulize, <i>v.</i>	1638
1600 fabulosity	1800
1561 fabulous	
1501 faburden	1789
1596 faburden, <i>a.</i>	1596
fac (facsimile)	
1717 façade	
1588 face (front or forepart)	
face (of a clock)	
1697 to put a new face upon	18th c.
1841 to bear on the face of	1841
1552 face (confidence, impudence)	
1700 to have the face	
1600 face (grimace), to make a	
1680 face (courtcard)	1680
face (astrol.)	1655
1880 face (printing)	1880
1817 face (of a solid)	
1765 face of, upon the	
1689 face of, to fly in the	1689
face, to look (a person) in the	17th and
18th c.	
1884 face to, to set one's	
1867 face against, to set one's	
face, to show one's	
face, to throw in one's	
1440 face, <i>v.</i> (confront)	
1500 to face (a thing) out	18th c.
1670 to face (with something)	
to face (tea)	
1561 to face (a garment)	
1847 face, Right-about	
1634 face, <i>v.</i> (turn)	
1645 to face about	
1746 face (a card)	
1590 face (dissemble)	
16.. to 18.. faceless	
faced, <i>ppl. a.</i>	
15.. facer (a boaster)	1611
1610 facet	
16.. facete	
1605 facetious, -ness	
1703 facia	
1609 facial, <i>a.</i> (face to face)	1711
1825 facial (angle)	
1817 facial, <i>sb.</i>	
15.. facile, <i>a.</i> (easy to do)	
16.. facile (yielding)	
15.. facile (easy of access)	18th c.
15.. facile (easily persuaded)	18th c.
1850 facile (ready)	

facileness	1670
1621 facilitate	
1530 facility	
1800 facility (means)	
1538 facing (covering)	
1635 facing (<i>Milit.</i>)	
1746 facings (of uniforms)	
facingly	
1548 facinorous	
1800 facinoriness	
1627 fact (coil of rope)	1692
1691 facsimile	
1530 fact (deed) reality	
1490 fact, <i>in</i>	
1712 fact, <i>in the</i>	
1817 fact, <i>in point of</i>	1817
1581 fact, <i>matter of</i>	
1676 facton (doing or making)	1689
1509 facton (party)	
1593 facton (party spirit)	
1609 facton, <i>v.</i>	1721
1650 factional	17.. to 18..
1555 factonary	17.. to 18..
1611 factonate	1642
factioneer	1644
1710 factioneer	
1609 factonist	18th c.
1570 factious, -ness	
1650 factitious	
1609 factive	1649
1491 factor (agent)	
1561 factor (steward)	
1673 factor (<i>Arith.</i>)	
1611 factor <i>v.</i>	1611
1613 factorage (commission)	
factorage (an agency)	
1627 factoress	1722
1869 factorial, <i>sb.</i> (<i>Math.</i>)	
factorize	
1598 factorship	17th and 18th c.
1618 factory (manufactory)	18th c.
1603 factory (merchant's establishment)	
1702 factory (body of factors)	1777
1584 factory (office of factor)	
1656 factotum (printing)	1656
1870 factrix	
1846 factual	
1642 factum (<i>Law</i>)	
factum (<i>Math.</i>)	
1601 facture (construction)	
facture (invoice)	
1668 factus (<i>Math.</i>)	1669
1560 faculent	1560
1648 facultate	18th c.
facultative (conferring a faculty)	
1490 faculty (capacity)	
1576 faculty (medicinal virtue)	1710
1534 faculty (right, privilege)	
1690 faculty (trade, occupation)	
1382 faculties (property)	1649
1387 facund, <i>sb.</i>	1485
1548 facund, <i>a.</i>	18th c.
facundious	
facundity	1690
fad (faddish person)	
fad (a coloured bull)	
fadaise	
1865 faddiness	
1881 faddish, -ness	
1883 faddist	
faddle, <i>v.</i>	
1824 faddy	
1775 fade, <i>sb.</i>	1775
fade, <i>a.</i>	17th c.
fade, <i>v. trans.</i>	1795
1652 fadeless	
1633 fadeable	1633
1596 faded	
1489 fadellage	1489
fadeness	
1573 fadge, <i>v.</i>	
1692 fadoodle	1692
1750 fady, <i>a.</i>	1765
faeryfairy (fairyland)	17th c.
1789 fætor (odour)	1803
1570 fag, <i>v.</i> (grow weary)	1570
1793 fag, <i>v.</i> (work hard)	
1806 fag, <i>v.</i> (at school)	
1846 fag, <i>v.</i> (reap)	1846

MAGAZINES AND REVIEWS.

THE August number of the *Expositor* contains a delicate little essay on the temper of mind required for the interpretation of the life of the early Church, by Mr. Lock, of Keble College, who points out two factors in that life, blindness to which makes an interpreter's work necessarily inadequate. Dr. Candlish discusses once more, but not once too often, the moral character of the pseudonymous writing of antiquity. Mr. F. C. Conybeare concludes his collection of pre-Hieronymian Latin Biblical fragments. Dr. S. Cox and Dr. A. B. Grosart represent that side of exegesis which deals with the suggestions rather than the expressed thoughts of the Biblical writers. Dr. Marcus Dods surveys recent literature on the New Testament, and Dr. Cheyne notices Dillmann's admirable examination of the Septuagint text of Job with respect to its omissions. The latter work has a special interest for readers of Dr. Hatch's latest non-posthumous work. Dr. Cheyne also gives a gentle hit at Klostermann for his attack on current Pentateuch criticism, and an explanation of a difficult passage of Isaiah (lxv. 15).

THE *Expository Times* in its August number contains Part III. of Prof. Cheyne's dissertation on "Possible Zoroastrian Influences on the Religion of Israel." Part I. was historical; Parts II. and III. are exegetical, but with a view to historical results, and with an eye upon possible Zoroastrian affinities. Discussion of older views is avoided, but Prof. Kirkpatrick's popular but scholarly commentary on Book I. of the Psalter is twice criticised. Perhaps the first of these criticisms may need the attention of special scholars. The gist of Prof. Cheyne's argument is apparently much the same as that of his eighth Bampton Lecture; but it is somewhat more fully stated and with some fresh illustrations. The critical results assumed are those of his recent work on the Psalms, and of his dissertation on later additions to the work of the Second Isaiah (in the *Jewish Quarterly Review*). One of the minor points of detail on which his Isaiah criticism is based is discussed in the *Expositor* (see above). Theologically, Prof. Cheyne's comparison of the Biblical and the Zoroastrian conceptions of the divine glory may deserve criticism. The peroration addresses itself to a wider audience than the *Expository Times* can command.

THE most notable article in the *Antiquary* for August is an unsigned paper criticising the report of the Royal Commission appointed to inquire into the want of space for monuments in Westminster Abbey. The Commissioners were divided in opinion; we cannot, however, doubt that the writer of the article before us takes the common-sense view. That the new building should be a chapel attached to the church, not a big room more than a hundred feet away, must be obvious to everyone who has considered the question. Mr. Shore's paper on "Ancient Mills in Hampshire" is valuable as containing a catalogue of the mills in that county of which we find mention in Domesday. This list forces on our attention the fact that there is still no exhaustive index to that priceless record. Surely someone will come forward to fill up the blank. Had the Conqueror's great survey been the property of France or Germany, this great omission would have been supplied long ago. Mr. Bailey's paper on wall-paintings and "The Elizabethan Grub Street" are worth reading. The latter would have been better had the introductory paragraph been omitted.

MR. ANDREW LANG, in an article—probably the first of a short series—which he calls "Adventures Among Books," in the forthcoming September *Scribner's*, makes the following general answer to many inquiring admirers:

"One good thing, if no more, these memories may accomplish. Young men, especially in America, write to me and ask me to recommend 'a course of reading.' Distrust a course of reading! People who really care for books read all of them. There is no other course. Let this be a reply. No other answer shall they get from me, the inquiring young men."

THE second number of the *Journal of the Ex Libris Society* (A. & C. Black) maintains the promise of the first. Mr. Arthur Vicars contributes the first instalment of a catalogue of the class of book-plates called "library interiors," that is those exhibiting views of libraries or of portions of a room, both ancient and modern, foreign and English. Unfortunately, this article is not illustrated. It is to be followed by similar lists of the literary and book-pile series. An excellent account of book-plates engraved by Cork artists, by Mr. Robert Day, is reprinted from an old number of the *Journal of the Royal Historical and Archaeological Society of Ireland*. Mr. John Leighton, in a note upon early book-plates, suggests that their freehand touch and flow of line shows that the engravers had worked upon such soft material as tankards, platters, and even pewter pots. The illustrations in this number, with a single exception, are from the blocks used in Mr. C. M. Carlander's volume on Swedish Ex Libris.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ALIS, H. A la conquête du Tchad. Paris: Hachette. 5 fr.
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CORRESPONDENCE.

DID TIGLATH-PILESER III. CARRY INTO CAPTIVITY THE TRANSJORDANIC TRIBES?

Leicester: July 28, 1891.

It is generally said that Tiglath-pileser III., of Assyria, carried away captive the Transjordanic tribes together with the tribes of Naphtali. I do not think that this view is in accordance with the accounts in Tiglath-pileser's annals and in 2 Kings xv.

On Tiglath-pileser's cylinder we read:

"The towns of Gil[ead] and Abel-[beth-maachah], in the provinces of Beth-Omri (Israel), the widespread [district of Naphtali] to its whole extent I turned into territory of Assyria."

Here the territory annexed is summed up as Naphtali, and a town Gilead is mentioned along with Abel-beth-maachah, which was a town in Naphtali. Also in 2 Kings xv. 29 we read:

"In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedes, and Hazor, and Gilead, and Galilee, all the land of Naphtali."

Here again Naphtali is represented as the sum total of the land annexed by Assyria, and the Gilead mentioned was in Naphtali, as it is placed among several towns which were certainly in the territory of that tribe.

Accordingly it seems to me that Tiglath-pileser III. annexed only the tribe of Naphtali, while the rest of Israel was allowed to remain under its native king Hoshea, and that the Gilead of the Assyrian annals and 2 Kings xv. was not the well-known district of Gilead on the eastern side of Jordan, but either a town or a district of Naphtali.

C. W. P. ORTON.

SOME NOTES ON THE "FAIRY QUEEN," BOOK I.

Calcutta: June 16, 1891.

I ask the favour of your allowing this a place in the ACADEMY. I would respectfully draw Dr. Skeat's attention to the first point (on "fell" and "felon"); and regarding the others, I shall feel gratified if your readers consider them an additional mite contributed to the fund of Spenser elucidations. They are not noticed in Todd, and the tenth vol. of Dr. Grosart's edition has not reached me; I do not

know if it is out. All the points arise out of the text of the *Fairy Queen*, Book I.

(1) C. ii., st. 10, l. 6, "fell" and iii., 29, 3, "felon": Dr. Skeat's *Etymological Dictionary* leaves the connexion between these two words as doubtful. Do the users noted below bring it nearer certainty? In Old Fr. the meaning of "fel" was "treacherous" (as well as "cruel" as now); that of "felon" was "cruel" (as well as "treacherous" as now.) Thus, in the extracts from the *Passion du Christ* in Bartsch's *Chrestomathie*, coll. 9, 10, Judas Iscariot is more than once called "Judas li fel," while the Jews who demanded Barabbas are called "li felun Juden"; so in the *Chanson de Roland*, ib, col. 31, the two have the same meanings:

"Dient païen 'feluns humes ad ci: | Guardez, seigneurs, que il n'en aient vif. | Tut par seit fel ki nes vait envair | E recreant ki les lerrat guarir."

So in Scotch: Barbour has "bataille felloun" and "felloun stormes"; Blind Harry has "a felloun man of wer" (in Skeat's *Specimens*, and Jamieson's *Dictionary*). To this I may add Chaucer, C. T. 7584; Tyrwhitt, referred to in Strattmann and Skeat, but without a note as to the peculiarity in meaning; *Fairy Queen*, III., i. 65, and IV., ii. 32; and Occleve, *De Reg. Princ.* 607, "felle man and prudent" (Skeat's Spec. iii.). From all these instances of the interchange of the present meanings of the two words, it follows that the usage of old writers favours the inference that the two are the same in derivation. It remains now to ascertain if the principles of etymology are against it; a matter I leave in more competent hands than mine. The *Prompt. Parv.*, I may add, is on the wrong scent altogether (felle or fers: *felliust, bilosust*).

(2) iii., 16, 2, *Casseiopieas chaire*; Milton (*Il Pens.* 17) and Tennyson (*Princess*, iv.) have the same reason as Spenser for making the "starred Ethiope queen" shed influence over darkness and sleep. It matters very little whether astronomically Aldeboran can ever "mount hie above" this constellation; i.e., be in about the same meridian; but in Stow's *Annals* (1st ed., published before the *Fairy Queen*) p. 673, ed. of 1615, under the year 1572, occurs a mention of this constellation in connexion with one of those "blazing stars" Stow is so frequently noticing, that may, I think, have been in Spenser's mind when he wrote this line.

(3) iv., 23, 7, *Dry dropsey*: Collier "emended" this to "hydropsy," and Upton proposed the reading "dire" instead of "dry," supporting it from Horace, *Odes*, ii., 2. 13. If he had only read on to the next line in Horace, he would have seen that no emendation was called for. Dante, *Inferno*, xxx., 52 sq. and 121 sq. refers to the same symptom of this disease. Thomson, *Castle of Indolence*, i. (Chalmers's *Poets*, xii., 460 fin.), and Fletcher, *Purple Island*, vii. (ib. vi., 113 init.) have imitated Spenser and explained his meaning. In *Uncertain Authors*, quoted by Richardson, from Chalmers, no doubt, occurs the expression "dropsy growth," though the meaning is different.

(4) x., 58, 6, *Panthea*: this is Westminster Abbey. Todd's commentators pass this over in silence, and the suggested allusion in Dr. Kitchen's note in the Clarendon Press edition is unsupported: in fact, is incorrect. The Pantheon at Rome was dedicated to all the gods of the Julian race: the French imitated this when they converted Ste. Geneviève at Paris into a Panthéon, with the dedicatory words "Aux Grands Hommes la Patrie reconnaissante." By Cleopatra and Panthea Spenser means the City of the living Gloriana and the resting-place of her illustrious ancestors—particularly the Shrine of Edward the Confessor and Henry VIII.'s Chapel.

(5) xi., 30, 8, *Cephise*: Todd's note on "Hebrus" gives the right allusion (to Ovid,

Met. xi., 50 sq.), but does not point out that this is meant to be an unworthy parallel to Scripture (*John iv. 24, Colossians ii. 13*). There is a similar parallel meant between "Cephise" and *Isaiah*, i. 18. The explanation is found in Pliny, *Hist. Nat.*, ii. 106 (Tauchnitz) which Todd does not notice:

"In Falisco omnis aqua pota candidos boves facit: in Boeotia amnis Melas oves nigras: *Cephissus*, ex eodem lacu profluens, *albus*; rursus nigras Penius, rufasque juxta Ilium Xanthus, unde et nomen amni."

Let me take this opportunity of inquiring whether any investigation has been made into the subject of the so-called "Irish" pronunciation. The Lady Una joins to her Irish name the Irish brogue and an Irish idiom (see i. 13, 5; vii. 41, 1; ix. 53, 3; and vi. 39, 2, "And he the stoutest knight"). This might have laid the question at rest, but unfortunately these very Irishisms occur in purely English writers, like Browne (in his *Britannia's Pastoral*); and the inference is that the Irish pronunciation is merely the English pronunciation, as it was when the Irish began to speak this language, *i.e.* of the sixteenth century. This view is confirmed by Ellis, *Early English Pronunciation*, viii., § 5 sq. But then comes the difficulty: why has the Irish pronunciation remained fixed at what it was in Spenser's days, say, while the English pronunciation has changed since then?

H. M. PERCIVAL.

THE THREE FRAGMENTS OF "THE ROMAUNT OF THE ROSE."

Cambridge: Aug. 10, 1891.

If I had nothing new to say about "the Romaunt of the Rose," I should not be writing this letter. But I have so much to propose, in the way of a new theory, that I can only give the outline of my scheme. Any one with a turn for arithmetic can check the results.

Dr. Max Kaluzi claims for Chaucer ll. 1-1704; because ll. 1705 and 1706 do not rhyme, and because of the change of style in the translation.

I have a small correction to make. Chaucer's portion is ll. 1-1705, *i.e.*, I claim for him *one more line*. It has not been observed that l. 1705 is all right, but begins a new sentence, which is never completed, and has no verb (for *dide* is only an auxiliary verb); so that there is a palpable gap in the sense at the end of it; see the French text. Consequently, the break is at the gap; and l. 1705, preceding the gap, belongs to what precedes, and to Chaucer. It is l. 1706 that brings in the false rhyme, and that does not join on.

That we can now see the gap, is really a great gain. It separates fragment A from fragment B quite definitely. The rest I can only sketch out; it runs into minute arithmetical details.

There are two extant authorities for the text, not one; these are (1) Thynne's print; and (2) the Glasgow MS. Thynne is independent of that MS., for he gives the last six lines correctly, which the MS. does not.

But both are from one common MS., which I call X. For both exhibit some extraordinary transpositions of the text. In both, l. 7010 (misnumbered 7014 in Morris), is followed by l. 7107 (7111 in M.); with like changes elsewhere.

These transpositions occur in fragment C. The fragments are: A (1-1705); 1705 lines. B (1706-5810 [5813 in M.]); 4105 lines. C (5811-7696 [7698 in M.]); 1886 lines. The printed texts give only 1884 lines to C; but two lines are missed at line 7170 (7174 in M.), as shown by the French text.

Now the arithmetical tests and the facts of the case prove that C was copied from an

original which usually had 24 lines, but rarely 25 lines, on a page. This is quite common in MSS. It happens to be a peculiarity of the Glasgow MS. mentioned above. This fragment consisted of 3 sheets of 16 pages each, with 24 lines to the page; followed by a fourth sheet, having 12 pages of 24 lines and 4 pages of 25 lines, which sheet was so transposed as to bring the middle pair of leaves next to the outer pair of leaves. After which came 14 more leaves, 4 having 24 lines, and 10 having 25 lines. Total: $3 \times 16 \times 24 + 12 \times 4 + 4 \times 25 + 4 \times 24 + 10 \times 25 = 1182$ lines, as extant. Or, if the MS. actually missed the 2 lines already alluded to, then 5 leaves had 24 lines, and 9 had 25. We cannot tell, and it does not matter. Any way, the fifth sheet was incomplete, and had its last leaf torn away, as is so often the case.

The arrangement of lines in the fourth sheet was as follows, taking a, b, c, to represent its successive pages, and noting that the leaf g, h, was moved up so as to follow b, whilst leaf i, k, was moved down: (a) 6963-6986; (b) 6987-7010; (g) 7107-7131; (l) 7132-7156; (c) 7011-7034; (d) 7035-7058; (e) 7059-7082; (f) 7083-7106; (l) 7206-7229; (m) 7230-7253; (n) 7254-7278; (o) 7279-7302; (i) 7157-7180; (k) 7181-7205; (p) 7303-7326; (q) 7327-7350.*

This is quite certain (within two lines); for the dislocations in Thynne's text show it at once.

As to fragment A, I have little doubt that it was copied in X, from another MS. altogether, viz., from one that normally had 25 lines, not 24, to the page; and occasionally had 26. This MS. contained 4 sheets with 25 lines to the sheet, making 1600 lines; and another quarter-sheet, or four leaves, making 100 lines more. Five of the pages had 26 lines, making 5 lines more. Total: 1705 lines.

Of fragment B we can make nothing, because we do not know where it began to join on; probably in the middle of a page, which may have been anywhere in the sheet. So we must leave it.

There is, however, a high probability that A and C differed as above. Further, that A presented a sheet and a quarter, and was then torn away. And further, that C was imperfect both at the beginning (for it does not join on), and at the end (for it ends suddenly); and, if so, we know, from the transpositions in the fourth sheet, that it consisted of four complete sheets, and a fifth sheet of seven leaves only.

Fragment B stands clear out from the other two by its use of a strongly Northern dialect, and by the diffuseness of the translation. The author gives over 11 lines of English for every 10 of the French, whereas A and C run nearly line for line.

Fragment C is most decidedly not Chaucer's. That Chaucer's piece should come at the beginning is precisely what we should expect.

WALTER W. SKEAT.

SCIENCE.

THREE BOOKS ABOUT THE NEW "ARISTOTLE."

Aristotle on the Athenian Constitution. Translated, with Introduction and Notes, by F. G. Kenyon. (Bell.)

Aristotle on the Constitution of Athens. Translated by E. Poste. (Macmillans.)

Literarische und historische Forschungen zu Aristoteles Αθηναϊκοι Πολίται. Von A. Bauer. (Munich: Beck.)

VERY many are the advantages which even a finished scholar derives from setting him-

self to translate exactly a classical text, and instances in which the authors of great editions have supplemented their commentary and their readings by a translation are not far to seek. But few scholars can have been in the position which Mr. Kenyon occupies—the position of a man who has given to the world an *editio princeps*, and has also translated his text into his own language before any other translation appeared. It would be safe to prophesy that

Mr. Kenyon is glad to have had this double experience, and among the advantages which he cannot fail to have derived from it is certainly to be reckoned the advantage of seeing more fully than would in any other way have been possible the innumerable shortcomings of the published text of the new *Αθηναϊκοι Πολίται*. Many a queer construction is passed, many an awkward collocation of clauses allowed to stand, many a time is an editor content with an *à peu près* understanding of what his author was driving at, until the necessity of putting the work into English—or French or German—compels him to let nothing pass unchallenged. It is evident that Mr. Kenyon is now pretty fully awake to the deficiencies of the text, which, he admits, "is not yet in a settled condition, and will not be so for a long time to come." In fact, he now translates from a text very different from the first, or even the second, edition. We are glad of course to know from him in a certain number of passages what conjectural emendation he thinks plausible, and what suggested correction he now finds to be the true reading of the MS. But still this state of things makes it harder to judge his translation by making it a version of such Greek as no reader has before him. However, judging as well as we can from the published text, we must say that Mr. Kenyon has done his work plainly and faithfully. He has not cared to write scholarship-notes, but his notes contain some history and some emendation, and his translation seems generally correct.

Even where we question it, he may be choosing to render a reading not yet received into the text. This is perhaps the case with c. 3, ll. 22-26 of the Greek. (Mr. Poste's version, too, is here a very free handling of the original.) But we doubt whether, with any reading, *κρίσις* can, as Mr. Kenyon makes it, mean "executing judgment." In c. 15 it is awkward to make Pisistratus, when he wished to return from exile, "descend on Eretria," as if Eretria were a place in Attica. "He proceeded to Eretria" (Poste) is better. But readers will find in Mr. Kenyon's very prettily got-up little volume a good clear version of what the author of the treatise meant, so far as scholars have yet been able to settle it.

Much the same must be our verdict on the work of that veteran student of Aristotle, Mr. Poste. He, too, translates in many passages an amended text. (But has anyone altered the reading of c. 28, *διωβολίαν*, where Mr. Poste talks of *three obols*?) He has limited the usefulness of his book by giving it no index, and few notes; but he has paid more attention to style—English style—than Mr. Kenyon has, and his version is therefore a little, but only a little, more readable. It is sometimes even flowery, as

* I give the right numbering; Morris's is sometimes three or four lines out. His printers counted 10 lines sometimes as 11, and sometimes as 9. And they counted lines 4659, 4660 as 5 lines instead of 2.

in c. 27, where *συνέβη θαρρόσαντας τοὺς πολλοὺς ἀπασαν τὴν πολιτείαν μᾶλλον ἄγειν εἰς αἴροντας* becomes "he led the masses, intoxicated by success, to grasp an ever-increasing monopoly of power." Mr. Kenyon's translation is here preferable, and more like the plain, straightforward style of the author. In c. 29 a clause or qualification is omitted (*ἐπεὶ τετταράκοντα ἔτη γεγονότας*); and, in c. 30, *κατὰ πενθήμερον* cannot mean "for five days at a time, with intervals of five days." (Mr. Kenyon says "once every five days.") But, as a rule, where we do not agree with Mr. Poste, we see that the matter is fairly open to doubt. Thus, in c. 29, l. 19, we should suppose that the nominative to *αἱρόνται* is the commissioners—*αὐγγυραφεῖς*, or whatever they were called. But Mr. Poste may well be right in taking it of the commons, and Mr. Kenyon agrees with him.

With Herr Bauer's essays we pass from the text to the matter. While Mr. Kenyon retains the name of Aristotle for the treatise "as being at least the outcome of his inspiration and direction," and thinks that it is chiefly in supplementing authorities like Herodotus and Thucydides, "and in giving precision where they are obscure, that the value of the new material is greatest," Herr Bauer holds that Aristotle is the author, and he finds it full of valuable matter which will not be exhausted for a long time. Of the firstfruits of his own study of it he gives us some excellent specimens. Remembering his penetrating essay on Themistocles (1881), we looked with interest to see what he makes of the chronological difficulties which follow if, with the author of the treatise, we suppose that Themistocles was in Athens as late as 462-1. He apparently makes it possible for Themistocles, after staying so late in Athens, to have passed Naxos during the siege in his flight by removing the date of the siege itself lower down. Indeed, the table of reconstructed dates which he prints at the end of his book reminds us greatly of a game of "General Post." But his scheme is, in all seriousness, very ingenious and well worked out. A survey of how history was written by Greeks leads on to a consideration of how Aristotle wrote it. The creation of a new branch is claimed for him—the history of constitutions; but he (*i.e.*, the author of the new treatise) is shown to be much nearer in genius to Thucydides than to any other Greek historian. On the fact that both writers were of Thracian origin Herr Bauer wisely lays no stress. It is more important to remember that both brought forward the search for causes and really explained the present from the past, and that both "argued back" from traces surviving in the present to a past of which no history had come down to them. Herr Bauer rejects the views of Cauer on the treatise (ACADEMY, June 6) and the theory of Schvarcz that Demetrius of Phalerum was the author; but he has a venturesome theory of his own—that the writer meant to reconcile the Athenians to their loss of freedom, and to show them (by a sympathetic sketch of Pisistratus) how pleasant life might be under a wise and good monarch. How this

view stands to the common view—that the Constitution of Athens is one of a series of Constitutions meant to serve as materials for political research—he does not clearly tell us.

FRANKLIN T. RICHARDS.

THE NEW SANSKRIT MS. FROM MINGAI.*

At the monthly meeting of the Asiatic Society of Bengal on November 5, 1890, Colonel Waterhouse exhibited a birchbark MS., obtained by Lieut. Bower from the ruins of the ancient underground city of Mingai, near Kuchar, in Kashgaria. According to the notes in the *Proceedings* (No. ix. of 1890 p. 223), the MS. consists of 56 leaves, most of which are written on with black ink on both sides. A string runs through the middle of the leaves and two boards protect the volume. According to the same authority, the MS. was made over for deciphering to Babu Sarat Chandra Das, who, however, as well as Lama Phantshog, failed to make out its contents. The notice concludes with the remark that, as the MS. appears to be particularly rare and interesting, heliogravures of two leaves are published in the Plate III., added to the number of the *Proceedings*, "in the hope that some of the members may be able to decipher it."

As the photo-etchings, which give the *sankaprishtas* of fol. 3 and 9, are very good, and as the MS. really possesses a very great interest for all Sanskritists, I subjoin my reading and translation of the piece on fol. 3, together with some remarks on the alphabet, language, and contents of both the pieces.

By the shape of its leaves the Mingai MS. differs from all other birchbark MSS. known to me. All those which I have seen in Kashmir, as well as the Bakhshali MS., consist of sheets of quarto size. The leaves of the Mingai MS., on the other hand, are narrow, long strips, cut according to the usual size of the palm-leaves. Like the palm-leaf MSS., they are held together by a string, which is not used for any other birchbark volume, because the brittle nature of the material would make such a proceeding dangerous for its preservation.

The writing on fol. 3, which is very large and clear, exhibits the type of the characters of the Gupta period. There are only two letters which slightly differ from those used in the Gupta inscriptions. The initial *a* (see *anavatapta*, L. 5) shows a peculiar form in which the upper half of the left limb, represented by a curve open to the left, has been placed in front of the lower half and has been connected with it by a short stroke. Further, the left limb of *sa* shows mostly a wedge (as in the Horiuzi palm-leaf) instead of a small circle.

The writing on fol. 9 shows in general the same type as that of fol. 3. But it is very much smaller, and there are a few more advanced cursive forms. The initial *a* looks exactly like the *a* of the Horiuzi palm-leaf. For the *ya* we find besides the old tripartite form, a peculiar looped one, and the form of the Horiuzi palm-leaf. In the letter *sa* the continuity of the top line is mostly broken. There are also several instances of a *sa* with an open wedge in the syllable *sya*. Among the numerals the figure 3 shows the ancient Gupta form, consisting of three horizontal lines one above the other. The figure 9 resembles those occurring on the Valabhi plates and in the Sāradā MSS. In fol. 3 two different signs of interpunction are used. Between words to be

taken separately, and at the end of half verses and verses occurs a short horizontal stroke or a small curve, open to the left. Once, in L. 2 after *svāhā*, we have two upright strokes with hooks at the top.

Babu Sarat Chandra Das is no doubt right, when he says (*Proceedings, loc. cit.*), that the Mingai MS. appears to have been written by different hands. The volume may even be made up of different pieces, written at different times. The parts resembling fol. 3 belong, to judge from the characters, to the fourth or to the fifth century A.D. Those resembling fol. 9 may be somewhat later. But it is not impossible that the cursive forms already existed during the earlier period named, and that the exclusive use of more antiquated signs on some sheets is owing to individual idiosyncrasies of the writers. These questions can only be settled when the whole MS. has been thoroughly examined. For the present, this much only appears certain: (1) that the MS. contains a page showing the same characters as the Gupta inscriptions; (2) that both the leaves, published in facsimile, look older than the Horiuzi palm-leaf; and (3) that the Mingai MS. has, therefore, a claim to be considered the oldest Sanskrit MS. hitherto found.

As regards the contents of the MS., fol. 3 apparently contains a charm which is intended to force the Nāgas or snake-deities to send rain. The mutilated line 1 enumerates, it would seem, various plants which are to be used as ingredients for an oblation. L. 2 gives the Mantra for the oblation, which ends with the word *svāhā*. The latter word, as is well known, always indicates the moment of the *tyāga*, when an oblation is thrown into the fire. The Mantra probably consisted originally of an entire Anushubhī S'loka, the first half of which may have begun with the mutilated word *madana* (?) in line 1, which and certainly ended with the syllables *kta me* in line 2. The end of line 2 and the following lines down to the end of the page contain the so-called *Anumantrana*, a further invocation of the snake-deities, intended to propitiate them by a declaration of the worshipper's friendly relations with various individual Nāgas. This snake-charm, which appears to be Buddhistic, was probably composed in Southern India. For it mentions "the district on the banks of the Goli," i.e., the Godāvāri which, rising near Nasik, flows through the whole Dekhan until it reaches the Bay of Bengal in the Madras Presidency.

The language of this piece is the incorrect Sanskrit, mixed with Prakrit forms, which is common in the Buddhist works of the early centuries of our era, as well as in the Buddhist and Jaina inscriptions of the same period, and is found also in the mathematical Bakhshali MS. In line 2 we have the faulty Sandhi *dero samaintena*; in line 3 the faulty compound *nāgarājñā*; in line 4 the insertion of a meaningless *m* between *vāsukind-m-api*, which in Pali is commonly used in order to obviate a hiatus, and the faulty compound *nandopanando*; in line 5 the Prakritic form *pi* for the particle *api*. It is also possible that *parivelāyā* in line 2 may be a Prakritic locative for *parivelāyām*.

The metrical portion consists of exceedingly irregular Anushubhī S'lokas. The Mantra ought to end in *samantatah* instead of in *samaintena* and has one syllable in excess. The last three verses of the *Anumantrana* have also more syllables than they ought to have. It is noteworthy that this small piece contains a dozen words and meanings not traceable in the dictionaries.

TRANSLATION OF FOLIO 3.

* This paper has already appeared—with the original Sanskrit of the passages here given only in translation, and also accompanied by notes—in the *Vienna Oriental Journal*, vol. v. No. 2.

... "Dundubhi, Gārjani, Varshāni, cucumber, Patani, Terminalia Chebula, Hāriṇi, Kampana. . . .

... May the god send rain for the district on the banks of the Golâ all around; Ilikia Svâhâ!

I keep friendship with the Dhritarâshtras, and friendship with the Nairâvâsas. I keep friendship with the Virâpkshas and with Krishnas and the Gautamikas. I keep friendship with the king of snakes Mâni, also with Vâsuki, with the Daadapâdas, with . . ., and ever with the Pûrṇabhadras. Nanda and Upânanda, [as well as those] snakes of [beautiful] colour, of [great] fame and great power, who take part even in the fight of the gods and the demons—[with all these], with Anavatapta, with Varusa and with Sañhâraka I keep friendship. I keep friendship with Takshaka, likewise with Ananta and with Vâsumukha, with Aparajita and with the son of Chhibba I keep friendship; likewise always with great Manasvin."

The contents of fol. 9 seem to be different. All the portions which are legible in the facsimile contain medical prescriptions for the cure of disease and for giving to sickly children vigour and health. In line three we have at the end of a prescription which is not entirely decipherable:

"[This is a medecine] which increases the body of a lean boy or of one who is in a decline."

Immediately after these words follows another prescription :

"I will declare the most effective prescription [which gives] strength and a [healthy] complexion. Kus'a-grass, Moringa pterygosperma, the root of Andropogon muricatus, grapes. . . . A decoction of these, [mixed] with sugar, must be given to a lean person; or let him smear on Ghî, boiled with those [above-mentioned ingredients] and with Jivaniya."

Again I read in lines 10-11:

"Schreberia Swietenioides, Curcuma longa, Rubia Munjista, pepper and Pinus Deodaru—clarified butter mixed with a powder of these [ingredients], also (?) white Moringa pterygosperma (?), Clitoria ternatea and pomegranates, mixed with water, one shall prescribe for a child, that is suffering from thirst, looks ill and is in a decline. Pounding Aglaia odorata, or also Cyperus into a paste, one shall give it, together with rice-water and mixed with honey."

These specimens are amply sufficient in order to establish the character of the contents of the second page. Possibly they may have been extracted from the chapter of a medical work on *bâlachiketâ*. I may add that the whole page will become probably legible, if the leaf is well soaked in water and afterwards dried, as the Kashmirians invariably do with old birchbark MSS.

Lieutenant Bower believes the ruins of Mingai and the MS. to be Buddhistic. The latter conjecture is, as already stated, probably correct. For, verse 101 of the Khandavatta Jâtaka (FAUSBÖLL Jâtakas, vol. ii., p. 145),

Vîrâpakkhehi me mettam mettam Erâpathehi me | Chhabdyaputtehi me mettam [mettam] Kanhâgôta- makehi châ ti ||

corresponds with portions of the first and last verses of the *Anumantrana* on fol. 3. This agreement shows at all events that similar verses occurred in Buddhist literature.

I trust that Dr. A. F. R. Hoernle, the able and learned secretary of the Asiatic Society of Bengal, will take the volume in hand, and give us a full account of its contents. If the society wishes to render a real and great service to the students of Indian palaeography it will publish photo-etchings of the whole volume. Every line of the MS. is of the highest importance.

G. BÜHLER.

THE ORIENTAL CONGRESS OF 1891.

M. GUILLAUME CAPUS, the explorer of the Pamir, will make one or more communications to the Oriental Congress regarding his journey, his imprisonment in Chitral, his stay in Wakhan, and his views about the prehistoric charac-

ter of the Arnya language. He has photographs with him that will add to the interest of his communications.

Another sympathetic explorer, Captain Binger of Kong celebrity, will give an account of that secluded Mohammedan kingdom in which "the three paths of Judaism, Christianity, and Islâm," are on exactly the same footing, where all are educated and which, in other respects also, gives lessons of toleration.

It is doubtful whether Mr. Moser will be able to come. His panorama of Russian battles waged in Central Asia is a great attraction to the more scientific part of his ethnographical collection regarding the tribes either independent or under Russian protection in that part of the world. The lay figures of Khivians, Bokhariots and others attending to camp, tent, and domestic life, the splendid dresses or ornaments, now supplanted by gaudy nothings from Europe, the MSS., and, above all, the weapons, are such as recall a state of things which the advance of civilisation has already made past and irrecoverable.

Mr. Tsuboi, the discoverer of several hundred artificial caves near Tokiô, the seat of the Imperial University of Japan, which sends him as a delegate to the Congress, has much to say regarding the antiquities of his country, and his communications are likely to interest not only the Japanese section, but also a general meeting of the Congress. The first Dravidian prehistoric discovery has also just been made near Bellary by Mr. R. Sewell and Mr. F. Fawcett, who has come to the Congress to explain it. In addition to a Summary of Research in Chinese since 1886, written by Prof. Cordier, "Sinology" will have the advantage of two papers from Prof. Schlegel on "The Causes of Antiphasis in Language," "The Position of Women in Ancient and Modern China." The Rev. Dr. Edkins will contribute two papers, one showing the influence of nomad life on the language of the Tartars, the other comparing Chinese and Japanese modes of thought. "The Astronomical Myths in Ancient Chinese History," and other quaint inquiries, form the subject of papers from Mr. Kingsmill and others.

The advance in philology is very marked in the Congress by the addition of a Section explaining the influence of customs in the formation of so-called grammatical rules in a number of languages.

CORRESPONDENCE.

THE ETYMOLOGY OF "HATCHMENT."

Trafalgar House, Selling : August 6, 1891.

The second volume of Littré, which contains *hachement*, bears the date of 1863. But in 1853 M. Adalbert de Beaumont in his *Recherches sur l'origine du Blason* (Paris : Leleux) had already (pp. 37 to 39) pointed out the true source of the old heraldic term *hachement*, which gave place to *lambrequin*. Littré's definition, "liens de panache à divers noeuds et lacets, et à longs bouts voltigeants," was not incorrect; but his etymology, from *acesmer*=orner, was rubbish founded on a worthless assertion that *hachement* was a false spelling of *a-ces-me-ment*. *Acesmer*, in Low-Latin *acosmara*, can by no possibility have anything to do with *hacher*, from which came *hachement*.

The old heraldic meaning of *hachement* is inseparable from its general meaning, which Cotgrave duly recorded as "a hacking, shredding, slicing; hewing or cutting in pieces." And Godefroy's definition is heraldically quite correct as "lambrequin ou chaperon d'étoffe qui enveloppe le casque" The *hachement* or *lambrequin* was in fact what English heraldry calls the "Contoise, a flowing scarf worn attached to the helm before 1350," as

described in Mr. C. Boutell's "English Heraldry" (4th ed. pp. 111, 218).

But M. de Beaumont pointed out—and *any* one else who has been, as he was, among the Arabs must confirm him—that the true origin of this scarf or lambrequin (which Western heralds eventually mistook for a mere ornament) was the head-scarf or *Keffiyeh* fastened on with its silk and camel's hair thick cord, the *okâl*, while its pendant ends and fringes are left to flow down over the neck and shoulders, to ward off the sun.

Now as this scarf in ages gone by covered the helm, it came in for its share of hard knocks and sword cuts, and the more it was sliced and shredded and *haché* and lambrequiné in actual fight the more honourable it was, like having the colours shot through. It is worthy of note (and has not yet been stated in these discussions) that Sherwood's English-French Dictionary, appended to Cotgrave's, gave "A hatching (the hilt of a sword), Hachement." M. de Beaumont drew side by side (1) the conventional and preposterous lambrequin depending from the helm ; (2) the blazon of a "prince baronet" from the Encyclopedia heraldica ; and (3) an Arab of the Suez desert with the *Keffiyeh* on his head. The fidelity of this last, and its close resemblance to the lambrequin or hachement of the prince baronet, are incontestable; and it is now a good many years since I came to the conclusion that M. de Beaumont had solved the question.

But as to the *thing* thus called in old French a *hachement* becoming the other thing called in heraldic English a *hatchment*, I cannot see that anyone has as yet (in electrician's phrase) made the connection or completed the circuit; and until this be done the attractive theory that the word *hatchment* is the word *hachement* must, as it seems to me, remain not proven.

JOHN O'NEILL.

SCIENCE NOTES.

MR. F. HOWARD COLLINS, of Edgbaston, known as the compiler of *An Epitome of the Synthetic Philosophy*, has issued a pamphlet (Williams & Norgate), in which he supports the Spencerian tenet—that acquired faculties are inherited—from the diminution of the jaw in civilised races as an effect of comparative disuse. Taking a series of skulls in the museum of the College of Surgeons, he calculates that the mass of the jaws stands in the following ratio: Australian aborigines, 1948; ancient British, 1135; modern English, 1030. That is to say, the first is almost twice as massive as the last. Further, he argues that this difference cannot be due to natural or sexual selection, but must be the effect of disuse.

At a recent meeting of the Académie des Sciences, Prof. S. P. Langley read a preliminary paper upon experimental researches which he has been carrying on during the past few years connected with the subject of mechanical flight. He hopes ultimately to be able to demonstrate that, with motors having the same weights as those actually constructed, we possess at present the necessary force for sustaining, with very rapid motion, heavy bodies in the air—for example, inclined planes more than a thousand times denser than the medium in which they move. Further, from the point of view of these experiments, and also of the theory underlying them, it appears to be demonstrated that if, in an aerial movement, we have a plane of determined dimensions and weight, inclined at such angles and moving with such velocities that it is always exactly sustained in horizontal flight, the more the velocity is augmented the greater is the force necessary to diminish the sustaining power. It follows that there will be increasing economy

of force for each augmentation of velocity, up to a certain limit which the experiments have not yet determined.

THE annual report of the Board of Regents of the Smithsonian Institution for 1890 (Washington : Government Printing Office) contains an account of a visit paid by Mr. Frederic A. Lucas in 1887 to Funk Island, to search for remains of the great auk or garefowl. Funk Island lies off the north-east coast of Newfoundland, within a day's sail of St. John's; and there can be no doubt that it was the home of the great auk described by early voyagers. It has twice before been visited by collectors—by Peter Stuvitz in 1841, and by Prof. J. W. Milne, in 1874; while in 1863 a party in search of guano brought back three "mummies" or dried bodies of the bird. Mr. Lucas describes the surface soil of great part of the island as being entirely composed of debris of the great auk, including fragments of eggshells, which latter are so numerous as to give the deposit a yellowish grey colour. The pounds into which the birds were driven for slaughter can still be traced. Though numbers of terns, puffins, &c., still inhabit the island, substantially all the remains are those of the great auk. During a stay of only two days, the party collected several thousands of bones in good preservation, though no entire skeleton; nor was any "mummy" found, and only one membranous lining of the egg. The material brought away comprised two cubic feet of earth, as nearly as possible undisturbed, in order to show the bones in situ; a barrel of miscellaneous remains; and another barrel of the best preserved bones that could be found. From these last, about half a dozen perfect or almost perfect skeletons have been made up. One has been placed in the exhibition series of the U.S. National Museum, two have been presented to American museums, one was exchanged with the museum at Sydney, and another has found its way to the museum of Science and Art at Edinburgh. Mr. Lucas concludes his paper with a technical discussion of skeletal variation in the great auk, and with a bibliography. Illustrations are added, from photographs, of a stuffed specimen and an egg, in the U.S. National Museum. Both the bird and the egg seem to have come from Europe. We may add that other birds on the coast of Newfoundland, such as the gannet, seem to be in danger of extermination from parties of "eggers."

MEETINGS OF SOCIETIES.

PALESTINE EXPLORATION FUND.—(Tuesday, July 21.)

The annual meeting of the General Committee was held at the office, 24, Hanover Square, James Glaisher, Esq., F.R.S., in the chair. The report contains mention of Herr Schick's successful endeavour to find the continuation of the rock-cut channel south of the Virgin's Fountain, and alludes in regretful terms to the theft (or, as the report calls it, "removal") of the famous Siloam inscription, which was cut out of the rock tunnel and carried away some time during last year. Through the active efforts of the Committee the fragments of the inscription, which was broken in removal, have been recovered; but the circumstance has aroused suspicion among the Turkish authorities, and several difficulties have consequently occurred in the work of exploration. Among the more important discoveries of the year are:—(1) An elaborate rock-cut tomb, and an ancient bath and cistern near Bethany. (2) Some fine mosaic work in three colours at the so-called "House of Cainphas." (3) Another rock-hewn chapel with a Greek inscription at Silwan. (4) The springing of an arch in "Solomon's Stables" by Mr. Lees. The lower masonry and the part of the arch left are similar to Robinson's Arch, and the fragment of an arch near the south-east corner. A paper on this subject by Mr. Wrightson, C.E., a report with plans by Herr Schick, and a photograph of the

arch by Mr. Lees, have been published in the *Quarterly Statement*.

ROYAL BOTANIC SOCIETY OF LONDON.—(Monday, August 10.)

DR. ST. GEORGE MIVART, F.R.S., in the chair. The record of scientific and other work drawn from the annual report shows a continued increase in the general utility of the society. The gardens and greenhouses containing the exotic collections have seldom been in better condition, the long winter doing no further damage than increasing the fuel account, while the showery summer has given a great impulse to the general verdure of the more hardy trees and shrubs. The various exhibitions and fêtes have been successfully held; but the weather has not been altogether favourable, and owing to this the attendance and receipts have been somewhat less than last year. The exhibits, however, were above the average, and show in a remarkable manner the perfection to which the art of floriculture has attained. The number of new varieties to which certificates have been awarded, with the increased size and beauty of old favourites, as well as the many new plants from all parts brought for judgment to these exhibitions, attest at once their usefulness, the importance of the trade, and the skill, energy, and capital employed in it. As a meteorological station for London, the site has long been noted, and the action of the society in publishing the automatic daily sun records for the past four years has earned the thanks of all interested in meteorological science. The series of lectures on botanical subjects by well-known professors given during the season were very largely attended; while the notes of new and rare plants, &c., published in the quarterly *Journal* of the society, give it an ever-widening interest. The Council this year presented a large number of specimen trees, palms, &c., to the People's Palace in the East of London. As the only botanic garden in the metropolis, and bearing in mind the increasing popularity of the science of botany among all classes—even the elementary schools making it a subject—it is not surprising that the facilities which the gardens afford for study are each year more and more taken advantage of. The number of students and teachers seeking admission is yearly on the increase—the total on the books this session (over 800) never before having been reached; to each of these free tickets of admission of from one to three months have been issued, as well as many thousands of illustrative cut specimens to such, and to the various colleges, medical and other schools. Admission to the gardens has also been enjoyed by a number of scientific societies, natural history clubs and schools in large communities, under their leaders and teachers. The practical information and samples afforded to a large variety of commercial and manufacturing interests has been another item in the year's work, and one which commends itself most readily to the English public. Prof. Groves was elected a member of council for the ensuing year; the Duke of Teck, K.C.B., and H. L. Antrobus being re-elected president and treasurer. The meeting closed with a vote of thanks.

FINE ART.

NATIONAL PORTRAIT GALLERY.

The thirty-fourth annual report of the National Portrait Gallery, which has just been issued, shows that ten works have been acquired by gift and bequest during the past year. These include a half-length portrait of Richard Fox, Bishop of Winchester, the early patron of Wolsey, an old copy after Johannes Corvus; a miniature on copper by an unknown hand of Richard Baxter, the celebrated Nonconformist divine; an oil portrait on panel of Richard Hooker; and a copy in water-colours by Powell of a portrait of Richard Scrope, the Archbishop of York of Shakspere's Henry IV., beheaded in 1405, from a stained glass window formerly in York Minster, destroyed by the fire of 1829; also, among more modern portraits, an oil

picture, by J. P. Davis, of Richard Colley, Marquess Wellesley, K.G., eldest brother of the Duke of Wellington, a portrait by Fagnani of William Bulwer, Baron Dalling, and Bulwer, G.C.B., elder brother of Lord Lytton, and marble busts of Sir Edwin Chadwick, K.C.B., the social economist, by Adam Salomon, and of Robert Southey, the poet, a posthumous work by John Graham Lough. The purchases for the year number twenty-six. Eleven of these are works in plaster by the late Sir J. E. Boehm, R.A., which no doubt the trustees intend to reproduce as permanent bronze electrotypes. They include busts of H.M. the Queen, Archbishop Tait, the Earls of Beaconsfield, Iddesleigh, and Shaftesbury, Lord Napier, of Magdala, General Gordon, Sir Henry Cole, John Leech, and the Right Hon. John Bright, and a full-length recumbent statue of Dean Stanley. The more important of the other purchases are half-lengths of the first Earl of Hardwicke, in his chancellor's robes, by T. Hudson; of Speaker Sir John Glanville, by an unknown painter; of Charles I., probably by "Old Stone" after Vandycy; of Richard Bentley, by Sir J. Thornhill; of the first Earl of Pembroke, by an unknown artist; and of Thomas Hood and his wife, attributed to Masquerier; a miniature of William Combe, author of the "Tours of Dr. Syntax," by Coway; a full-length chalk drawing of Alexander Pope, taken surreptitiously, by William Hoare, R.A., when its original was in conversation with Mr. Allen in the gallery at Prior Park; a half-length oil picture, by Hoare, of the Right Hon. Henry Pelham, M.P.; pencil drawings of Sir Joseph Banks, F.R.S., by Sir Thomas Lawrence, and of Dante Gabriel Rossetti, by himself; and a portrait of Sir Robert Peel, as a boy, attributed to Romney. The report makes no reference to the new galleries, whose erection is now happily begun, or as to the probable date when they will be ready to receive the national collection of portraits.

NOTES ON ART AND ARCHAEOLOGY.

MR. GEORGE REID, R.S.A., one of the most capable and cultured of Scottish painters, was elected by the Royal Scottish Academy, on Saturday, to succeed Sir William Fettes Douglas as their president. Mr. Reid was born at Aberdeen in 1842, and received his earliest instruction in art in the Trustees Academy in Edinburgh. He afterwards studied in Utrecht under Mollinger, and in Paris under Yvon, and painted for a time with Israels at the Hague. His earlier works were characterised by the subdued colouring and quiet tonality that marks the productions of the modern school of Holland, but he has gradually introduced more force and richness of hue, with more brilliancy of lighting, into his pictures. In their sound and thorough draughtsmanship, their searching modelling, and their mastery over character and expression his portraits will bear comparison with any that are now being produced in our country; and he is also a refined and sensitive landscapist, and a flower painter of exceptional dexterity. As a book illustrator he is known by such works as his volumes of Tweed and Clyde sketches, by his city subjects in Mrs. Oliphant's "Royal Edinburgh," and by the landscapes and especially the portraits, in Mr. Alexander's "Johnny Gibb of Gushtneuk," which display a skill that fully justifies the praise bestowed upon him by a brother book-illustrator, Mr. Pennell, who styles him "perhaps the best pen draughtsman in Great Britain to-day."

AT a meeting of the Executive Committee of the Association for the Promotion of Art and Music in Glasgow, held last week, it was intimated that progress had been made towards

the erection of the proposed new art galleries, the minimum sum of £46,000 required before the contract with the corporation became operative having been subscribed by forty-three persons. It was resolved that a double competition of designs for the buildings should be held, the first to include all architects who chose to compete, and from these at least five are to be selected to send in final designs, one of which will be selected. Mr. Alfred Waterhouse, R.A., was appointed assessor to guide the committee in arranging the competition and in the final selection of a plan, and it is expected that the building will be begun in April, 1892, and the foundation stone laid in August.

MR. A. STAPLETON has reprinted from the *Mansfield and North Notts Advertiser* a pamphlet on The Crosses of Nottinghamshire, Past and Present, some part of which originally appeared in the *Antiquary* a few years ago, and was noticed in the ACADEMY at the time. He has now considerably corrected his material from subsequent information, and has re-arranged it in alphabetical order. Nottinghamshire does not appear to be very rich in ruined crosses, at least in comparison with the western counties; but Mr. Stapleton is able to recover a number that have altogether disappeared, mainly from early perambulations of boundaries. He has also done good work in exploding several misleading traditions, notably in the cases of Newark and Walkeringham. By far the most interesting cross in the county is that of Stapleford, which has fortunately attracted the attention of Prof. G. F. Browne, of Cambridge. Repeated visits have enabled him to make out the details of its Celtic ornamentation, and the symbol of St. Luke the Evangelist. It thus ante-dates the dedication of the parish church, which is to St. Helen; and it is particularly interesting to learn that the village feast is still fixed by a complicated calculation with reference to Old St. Luke's Day.

WE have had sight of a prettily illustrated Catalogue compiled by Mr. Percy Horne, the well-known collector, and entitled the *Engraved Portraits and Fancy Subjects Painted by Gainsborough and Romney*. Mr. Horne's Catalogue is based chiefly, no doubt, upon the resources afforded by his own cabinet of prints. He is an authority on the subject of mezzotint, and it can hardly be necessary to inform our readers that it was in mezzotint that the finer—nay, nearly all—of the subjects after Gainsborough and Romney were engraved. The Gainsborough prints were published between 1760 and 1820, those after the Romneys between 1770 and 1830; and it will possibly surprise some to be made aware of the fact that while the prints after Gainsborough reached the number of eighty-eight, those after the more immediately popular, and certainly the very delightful, master obtained the figure of 145. In each case the majority of the subjects engraved are portraits, and only the minority "fancy" subjects. We said that Mr. Percy Horne's dainty Catalogue—which Eyre & Spottiswoode issue—is prettily illustrated. So indeed it is. A score of rare and charming prints are reproduced by a process principally, if not wholly, photographic. Among them is the Rowney portrait of Burke, the Gainsborough of the Hon. Mrs. Watson, the exquisite Rowney of the Lady Derby of his day, and several more delightful things. We are not ourselves professedly experts in the matter of the engraved subjects of the artists under notice, but it is easy to know enough to be convinced that Mr. Horne has executed the Catalogue proper with care and devotion to his theme. Criticism of course is no part of his vocation, and he does not in any way enter upon it.

AMONG the recent art publications in Germany, *The Art-Treasures of Italy*, edited by the

well-known Dr. Carl von Lützow and published by the great firm of F. Engelhorn, of Stuttgart, takes one of the first places. Of this work a new and cheap edition has a few weeks ago been arranged, and it has now a great sale in Germany. This magnificent book, containing upwards of 500 folio-pages with 348 text illustrations and 50 etchings by the first masters of Germany, appeals to the general public as well as to the lover of art, all its plates having been executed in the daintiest manner and with superior skill and showing the new method of reproduction at its best. In fact it is considered by some German critics the standard work of German Art Literature, and as such will soon make its way into other countries.

THE STAGE.

OBITUARY.

AUGUSTE VITU.

THE death of M. Auguste Vitu is the event of the dramatic week. He was, as most men are aware, the theatrical critic of the Paris *Eigaro*—a post necessarily influential, but liable in feeble, or in not particularly scrupulous hands, to be abused. Auguste Vitu held the place honourably, and was rightly influential for many years. In England his writing is not so well known as that of many more flashy, more cranky, or more obviously self-satisfied men. He did not go in for popular effect. He did not indeed adopt either of the two courses by which a theatrical critic may hope to become popular or, at the least, notorious—he neither expressed in his own gushy manner the purely commonplace judgment of his troop of commonplace readers, nor did he cherish his own particular fads and become the persistent advocate of the outlandish and the nasty. He neglected both of these receipts—and both are almost infallible ones—for the attainment of a large publicity; nor was he perhaps quite as conspicuously distinguished as his *confrère*, M. Francisque Sarcey for the possession of a robust good sense. His was not the voice even of the intelligent *bourgeoisie*—of the *bourgeois* who thinks. Still, he made his mark—made it even in a daily newspaper, where the theatrical writing, executed immediately after a performance, has time perhaps to be vigorous, but has not time to be polished. He was denied those opportunities for the careful literary essay which are enjoyed by those of his brethren who work upon the weekly *feuilleton*—M. Francisque Sarcey, for instance, in the *Temps*, and M. Jules Lemaitre in the *Débats*. It was his function, rather, to furnish the reader at the earliest possible moment, with a fairly vivid, a generally accurate and detailed, and a certainly impartial account of the piece and of the performance of which he had just been the witness. Thus he stood on the border-land—and yet, somehow, on the happier side of the border-land—which divides the territory of the just intelligent reporter from that of the well-endowed critic.

MUSIC.

OBITUARY.

HENRI LITOLFF.

In Henri Litolff, who has just died, after a stormy and chequered career, near Paris, at the age of seventy-three, there has passed away a musician who is probably best known to the present generation by the "Collection" of classical music which bears his name. Born in London, of a French father and an English mother, he became the favourite pupil of Moscheles, and at the age of eighteen settled at Melun, in France, where, owing to an imprudent marriage, he passed for some years a miserable existence,

but began his fame as a pianist. Losing his wife and children, he came, in 1839, to Paris, where he was heard in many concerts, and subsequently visited Belgium, Germany, and England, achieving everywhere uninterrupted success, his overture to *Catherine Howard* being specially appreciated. Thrown into prison, as the result of an action brought against him by his wife's family, he managed to escape, and in 1850 appeared in Hamburg, where he married the widow of Meyer, a music publisher, who subsequently obtained a divorce from him. His last wife was the daughter of Count Wilfrid de la Rochemoucauld. His works comprise an oratorio, half a dozen operas, and upwards of a hundred smaller compositions, including the well-known "Spinnili." Among his most popular productions may be reckoned a few of his overtures, and his symphony concertos, especially Nos. 3, 4, and 5. As a whole, his compositions display great inequality, brilliant genius being constantly marred by eccentricities and want of order. M. Hector Berlioz, however, speaks of him in terms of the warmest praise—"Litolff," he says, "is a composer of the highest rank. He possesses at once inspiration, scientific knowledge, and judgment. A devouring ardour burns within him, and would tend to lead him into a certain violence and exaggeration, from which often the beauty of his productions would necessarily suffer, did not a profound acquaintance with the actual restrictions of his art and a sane judgment keep in its bed this boiling torrent of passion and prevent it from overflowing its banks. He belongs, besides, to the race of the great pianists, and his touch—nervous, powerful, but always clearly-timed as that of a virtuoso—bespeaks these qualities that I have just indicated in him as a composer." Not much has been heard of this artiste of late years.

MUSIC PUBLICATIONS.

Loewe-Album. In 2 Vols. (Schlesinger.) These thirteen ballads are edited by Mr. A. B. Bach, the author of *The Art Ballad*, reviewed last year in the ACADEMY, and in that volume he announced that he was about to publish some of Loewe's Ballads, with both German and English words. Mr. Bach's admiration of the composer knows no bounds. He concludes his preface with "the ardent wish that Loewe's Ballads, like Handel's Oratorios, may take firm hold in Great Britain, and like them become favourites with the whole nation." Mr. Bach's wish will, we fear, never be fulfilled; for while Loewe at times shows dramatic power, and while his music is often of great interest, he is now and again dull, and even trivial, and his lengths cannot be accounted "heavenly." We have often tried over his Ballads, noting here a clever thought, there a clever treatment. We have admired his skill in word-painting, his dramatic instinct; but familiarity with his ballads—a few excepted—has bred fatigue, and made us long for the Ballads of Schubert, which, if not always perfect from a dramatic point of view, are always interesting, and for the most part inspired. There is a great charm about simple music, and at times Loewe catches the true volkslied spirit, as in "The Lost Daughter" or "The Clock," but frequently he is content with trivialities both of melody and harmony. These two volumes contain some of Loewe's best Ballads, such as "Edward," "The Erl King," "The Fisherman." Tone and word may not always fit like a glove, but on the whole the English translations deserve commendation. We cannot accept Mr. Bach's high estimate of Loewe, nor share his enthusiasm; but, for all that, we can praise him for trying to win recognition for a composer who has not hitherto received his due meed of praise.

WE have received from Weekes & Co.: *Classical Gleanings Ancient and Modern*. By Eugene St. Ange. Teachers often find it difficult to select classical pieces for pupils who are not very advanced, for frequently passages are found containing some technical difficulty, complication of rhythm, or uncomfortable stretch out of keeping with the general character of the music. A selection ready to hand is therefore welcome. The pieces under notice are described on the title-page as "without octaves." They ought to have been announced as "arranged for small hands," for the removal of octaves has led to other alterations. There may be no harm in simplification, but it is surely not right to give the slow movement from Beethoven's Sonata in G (Op. 14, No. 2) in mutilated and incoherent form. Again, why should Bach's Prelude in C from the Wohltemperirtes Clavier be entitled "La Voix Celeste"? Some of the numbers from Haydn, Boccherini, Dussek, will be found useful. We would advise M. St. Ange in continuing the series honestly to indicate any departure from the composer's text, and he will be wise to select pieces which require but little modification.

Lullaby, for Pianoforte, by Theo. Ward, is a pleasing little piece, and not difficult. *Gavotte*, by Th. Maas, is light and graceful; but it does not begin on the correct beat, and the close is weak. Again, why write *f* flat (p. 4, bar 7) instead of *e* natural; the former is confusing both to the eye and to the intellect.

The Golden Harps, a March, by Godwin Fowles, is rather a good piece, and not difficult.

Six Songs with Pianoforte Accompaniment. By Henry J. Wood. (Op. 15.) Of these six clever songs four are set to words by Heine, and in them the music faithfully reflects the spirit of the words, though it can scarcely be said to intensify them. "A Flower thou resemblest" and "Every morning rise I, crying," please us most. The accompaniment, however, to No. 2 is heavy, and the arpeggios at the close tawdry.

Songs. By E. J. and G. F. Armstrong. Set to music by J. C. Culwick. These are well-written songs, and show both feeling and imagination, but the composer requires to have his gifts under better control. No. 1, "Storm," seems to us the best of the set; it is terse and vigorous.

The Tear of Repentance: a Melologue. By John Greig, Mus. Doc. Oxon. The libretto, compiled by Mr. D. B. Munro, is founded upon Moore's "Paradise and the Peri." Hymns and hymn-tunes are no doubt admirable things in their way, but is it legitimate to pad out Moore's poetical fairy-story with them? The reciter tells of the Peri weeping to think her recreant race should e'er have lost "that glorious place," in answer to which the chorus sings a hymn "O Paradise!" And in this fashion does Moore become one of the prophets. Besides hymn-tunes, there are songs of an ordinary ballad type.

Pater Noster: Meditation on J. S. Bach's Prelude in F minor. (Wohltemperirtes: E. Klavier.) Book 2, No. 12. By Richard Farrell, Mus. Bac. Cantab. If Gounod put a melody and words to the C. Major Prelude, why should not Mr. Farrell do likewise to the one in F minor? One might rather ask, Why should he? Gounod succeeded, and was forgiven for tampering with Bach's text; but Mr. Farrell's melody merely spoils the Prelude, and besides is not suited to the words. The transcriber himself probably felt that there was no special connexion between tone or word, for he writes on title-page "for soprano or tenor voice (or violin)."

Nothing venture, nothing have and Only Just a Story, by J. M. Palmer, are two simple ballads.

This second has the inevitable valse refrain. *Lullabye*, by Samuel Weekes, is a quaint and pleasing song; the coda is, however, a shade spun out. *Love's Broken Spell*, by Edith Farries, is indeed a poor ballad; its faults are both positive and negative. *St. Agnes's Eve*. By Arthur Esmond. Tennyson's lines are set to music of steady, if not distinctive, character.

Come unto Me, ye weary. Vocal Duet. By C. Warwick Jordan. This is not a strong specimen of sacred music. There are one or two good phrases in the duet section, but on the whole we find the song commonplace.

The Chorister's Dream. Words and music by A. Holmes-Dallimore. The words are sentimental, and the music vulgar. It is really a pity such music can be printed. It is not only lacking in refinement but is clumsily written. *The King and the Miller*. By Henry J. Wood. A pleasing ballad, and the words point a good moral. *This is the Day*, an Easter Anthem by Charles Edwards, is smoothly written, and in its way fairly effective. *The Beloved of the Lord*, Anthem by Leigh Kingsmill, is not an ambitious work, but contains some really good and varied writing.

MUSIC NOTE.

MR. JAMES WALKER, of Aberdeen, has just presented to the public library of the city his valuable collection of musical literature, consisting of over 400 volumes, thoroughly representative of music in its various branches. The collection is specially remarkable for its wealth of old Scottish music, both vocal and instrumental, and includes several works of great value and interest from their rarity and in some cases uniqueness.

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